

✓
A FRVITEFVLL
AND BRIEFE DISCOVRSE

IN TWO BOOKES: THE ONE OF
NATYRE, THE OTHER OF GRACE, WITH
conuenient aunswer to the enemies of Grace,
vpon incident occasions offered by the late
Rhemish notes in their new translation
of the new Testament, & others.

• Made by IOHN PRIME fellow of
New Colledge in Oxford.

I. Cor. 10. 15.

I speake as vnto them which haue vnder-
standing iudge ye what I say.




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for George Bishop. 1583.


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Wp. 1073. 1148. ✓

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TO THE RIGHT
HONORABLE S. FRAVN-
CIS WALSINGHAM KNIGHT,
chiefe Secretarie to her Maiesty, Chan-
cellor of the order, & one of her
highnesse priuie Counsell,
all grace and peace in
Christ Iesus.

OW a long time, there
hath bene, no lesse lear-
ned then large writing
in our English tong, tou-
ching the iust confutatiō
of sundrie pointes in poperie, specially
of their priuat Masse, Praiers in a strāge
language, Transsubstantiation, the real
presence, the Supremacie, and the like.
But all this while concerning the Na-
ture of man, and of the Grace of God,
of Free will in nature, of concupiscence
in the regenerate, of meritorious per-

THE EPISTLE

fection, faith, works, & the whole substance of iustification, the aduersaries haue brought vs hitherto no great matter. Of late in their English Rhemish notes as the great mistresse, and in M. Martins discouery as the handmaide therunto (for so he tearmeth his book) there is somewhat said, & shifts deuised. The most of al, that may seme materiall is borrowed of M. Stapletons dictates, their controuersie reader at Doway. In regard wherof & in som other respects in this discours I haue dealt more with him, then with any Latine writer else, & yet so that the greatest benefit thereof may redound to thē that haue greatest neede, and can not happily so well vnderstand the Latine tong, from whence most of their slights are first deriued, & now put foorth into English scholies & final pamphlets. Wherin if this my doing shall displease M. Stapleton, more then he would, or I wish, as perhaps it maye, may it please him (for they of Rhemes are otherwise like to be occupied)

DEDICATORIE.

pied) wast vagaries set apart, even as in
 the sight of God, without fraud & am-
 biguitie, plainly, directly and shortly,
 to oppose as him liketh, for more triall
 herein, and he shall soone perceave, that
 the seruants of truth, will not be asha-
 med in due sorte by replie, to declare
 whose seruantes they are. The whole
 book of his lectures in conueniēt time
 shalbe answered (if God will) by a most
 godly, learned, and painefull father. In
 the meane season (right honourable sir)
 this present dutie, which I haue perfor-
 med, without recitall of farther circun-
 stances in many wordes, alwayes trou-
 blefome to greater affaires, I offer in
 most hūble maner I may, to your ho-
 nours fauourable, & experienced pro-
 tection. The Lord God bleffe and pre-
 serue your honours person, your ver-
 tuouse Ladie, your godlie cares
 and counsels all in Christ

Iesus alwayes.

Your honours most hūble and
 bounden IOHN PRIME.

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A SHORTE DIS-
COURSE OF NATVRE,
AND GRACE, AND FIRST
OF NATVRE CORRVPTED.

LIBER. I.

IN the discourse of the quali- *Mans crea-*
ties of humane nature corrup- *tion.*
ted, we can not but lay the falt
in man, where we find it, and
not in God where we finde it
not. For aboue all thinges it is a trueth most
certaine, that in the beginning God created *Gen. 1*
all things in their kinde good; but man he
made the perfection of all his workes, and
therfore most perfittly good: in dignity, little
inferiour to the Angels; in authoritie Lord
of the world; by right the inheritour of life
eternall; & in all resemblances of diuine pro-
perties, in holinesse and righteousnesse like
himself. Thus he framed man at the first. For,
only so (sayth the wiseman) this haue I found Eccles. 7. 31
out, that God made man righteouse, That is,

*Mans fall
Per. Lomb.
li. 2. dist. 25*

sound of bodie, sincere in soule, and perfect in both. And yet anon after this his so excellent a condition by creation there ensued a maruelouse alteration, both in his body subiected to corruption, and also in his soule so strangely blasted, that the better qualities therof all, were quite rased out, and cleane defaced.

*The propa-
gatio of sin.
Gen. 3*

*Rom. 5. 12
Concil. An-
rasic. &
Milenit.
can. 2*

*Eph. 2 3
Job. 25. 4*

The story is plaine and knowen in all the world how Satap assaulted Eue, and Eue entised her husband to consent to eate, who in disobedience did eate of the forbidden fruite, and thereby (he being no priuat man, but the roote and head, and first of all posteritie succeeding) from race to race along in and from him, though not personally then, when men yet were not, yet properly enough, in the guilte of sinne we all became sinners, and nowe eche man in his owne person is polluted with the staine therof, *by a naturall, and therefore by a most necessary propagation of sinne one from another.*

For nature can not but necessarily worke alwayes after one & the same fashion, in all things naturally like cometh of like, in qualities many times worse, in kind alwayes the same, insomuch that the children of Adam well may they be worse, better then their father

father from whom they came they can not be. Wherin for to view how bad we be, making as it were an anatomy of our selues, we may apart consider eche parte of the whole man seuerallie by it selfe.

Concerning the bodie first in generall, *Sin in the* may not the prophets words be auouched of *body and e-* the naturall man literally as they lie? From *uery part* the sole of the foot to the crown of the head, *therof.* there is no sound part? *Esay. 1. 6* *Totum est pro vulnere corpus,* All is full of boyles and corruption.

In particular, fancie occupieth the head, and pride the heart, and impudency is seene in the eyes; the naturall mans eares are stopt to good, & itch after euill tidings, his throate is an open sepulcher; the poyson of Aspes is vnder his deceiptfull lippes; stiffe necked is he and obstinate in euerie wicked way; his feet are swift to slaughter, his hands embrued and bathed in bloud, and his right hande an apt instrument of all iniquitie.

These enormities appeare not euer at all times, nor in all persons. For certaine men *An easie* seeme to be and be lesse vnruely then some, *answer to no* but those that are ouerruled only by natures *hard obie-* conduction, without any secret diuine re- *ction.* *1. Ioh. 2. 16.* straint, haue alwayes ranged out of order without end or stay in any one meber. And

Mat. 5. 28

what if some did kepe in, or rather haue bin kept in frō such so manifest outragiousnes? Neuerthelesse God counteth the bodie, and the partes therof accessarie to, and guilty of all the faultes of the soule, as inferiours consenting to their superiours intent. And because of their neere coniunction in one person, albeit the external act doth not euer follow or outwardly appeare.

*The chiefe
seat of sinne*

The residence and chiefe throne of sinne in deede, is in the soule, whence it riseth, & taketh head, where it remayneth & raigneth most: and therefore this part requireth more speciall consideration.

*The parts
of the soule*

The chiefeſt parts of the soule most spoken of among diuines, & commonly known to Christian people are of the mind and the will. If the mind be wise, it is likely the will is better aduised, & will the rather endeuer to do the better. But if the minde be out of hertune, the will can neuer be wel in due order. Now let vs see a little how it fareth with the naturall man in both these.

The blindnesse of mans understanding.

1. Cor. 2. 14

THe naturall mā perceiueth not the things that ar of God, because they ar spirituall & he naturall: and therefore in Gods matters he

he is not onely weake sighted, but quite blind. The case of the Sodomits that groped *Gen. 19. 11* as men in the darke, and could not find Lots door is one with the cōditiō of the vnregenerate, who seeth not the way, verily seeketh not, certainly findeth not the doore that leadeth & openeth vnto heauē. For in our selues we are not only darkned, but darknesse: & can *1. Pet. 2. 9* darknes cōprehēd the light? If the blind lead *Ioh. 1. 5* the blind, the one falleth vnder, & the other vpon, but both into the dike. If that which should be thine eye to thine affectiōs be dark how peruerse also is the wilfulnes of all thy lusts? But he that beleeueth not, but resteth only in the imagined puritie of naturalls, as the Pelagians, or is in some good liking of natures habilitie, as is the Semipelagian the Papist, he seeth nothing, cōceiueth nothing, vnderstandeth nothing as he should, neither is he capable of heauēly thoughts. For seme *Stapl. de v. niuer. iustif. doct. lib. 2 cap. 10* he neuer so mighty, potent, politik, wise, discrete, honest in all kinde of honestye, yet because he hath not faith the true roote of godlinesse, those fruites that he can beare, things faire in shew, yet in truth they are but bastard fruites, and vnpleasant to a good tast. For without faith and a sure confidence that *Rom. 14. 23* we do wel, which procedeth of a true faith in *Heb. 11. 6*

Philip. 1. 29 God, it is impossible to please the Lord. And this faith is not of nature but of grace as shall be shewed afterwards. For nature being thoroughly poisoned bringeth forth nothing but poyson; & who feedeth thereon, feedeth on poyson, eateth & drinketh foolishnes, and is nourished with folly, crawleth vpon his bel- lie, & groueleth vpon the earth like the sin- full serpent.

The wisdom of the world is foolishnes in Gods iudgement, who knoweth best what is true wisdom, and hath pronounced, *1. Cor. 1. 19* that the prudency of the prudent, & worldly *Esay. 29. 14* wise men he will reprove, because they and *Jerem. 5. 5* he agree not in any one part, neither in the entrance, end, or midway of any one action. *Esay. 55. 8* Our wayes are not his wayes. Our inuentiōs *Psal. 99. 8* prouoke him to wrath, our deuises are diuers and contrarie, and therefore not for him.

The perversnes & frowardnes of mans will.

NOW if the mind be ignorant & vnskilfull in that, that is to be wished for, how can the wil, which taketh all her instructiō thēce rightly desire she can not tell what? Doth a- ny man come at the marke he neuer sawe? or desire the thing, he neuer heard of? Christ our Saviour told the woman of Samaria, if she knew with whom she talked, she would craue

crave the waters of life of him, but therefore she begged the not, because she knew him not, and could not tell, neither what, nor of who to ask. The very philosopher could teach his scholars, and common experience doth testifie the same, that no man longeth or longeth for the thing he neuer looked vpon. And howe litle insight, or rather how perfectlie blind by nature we are, is alreadie shewed.

Farther, no man naturally wisheth for any thing, but he hath not only an insight, but also a delight therin, and it is gratefull to his nature, & pleasant in his eyes, or at the least so supposed either in comparifon of somewhat else, or in som sort or other so reputed.

Herupon I will suppose an impossibilitie, that man hath a cleare eye in that *great misterie* of godlines, which the Apostle describeth and which is the ground of all knowledge. But I aske, how is he pleased, how is he delighted therewith? 1. Tim. 3. 16

Be wee Greekes reckoned the wisest of the Gentils or Iewes once the people & peculiar chosen of God? The mistery of Christ crucified to either of these, is either marvellous folly, or wonderfull offense, & to both of them alike, if God in iustice leaue them to them selues, the preaching of the Gospel, 1. Cor. 1. 23

which should be the odor of life, if they could beleue, loue, and embrace it, is become a fauour that they cannot brook, a fauor of death to death euerlasting, & in fine they perish in their finnes, wherein their faithles natur toke such delight.

*Orth. expl.
lib. 3*

*Contro. Ra-
sis b. 1
Dial. 2
Sarc. in dist.
Schol. Doct*

*Aug. de Ci-
uit. Dei lib.
21. c. 5*

1. Esd. 4. 4

Rom. 7. 18

Wherefore if a naturall man, & an vnbeleuer, would beare good men in hand, that natur's case is not so hard: if Andradius the commentator of the Coucell of Trent, as being priuy to their secret meaning, herein speake neuer so honourable of the state of heathen men to be saued without Christ: if *Pigghius* or the schole of Colen, or all the scholemen in the world, wold qualify or alay the strength of sinne, with vaine reasoning, and fond but gay distinctions as they think of *conueniency* & *congruity* &c. What is to be done? touch these faire apples of *Gomorrha* with the finger of the holy Ghost, & they wil fall straight all to dust. Or be it, that the wine that the harlot offreth be strong, the spice of distinctions sweet, the harlot subtil, her allurements many, fine, & forcible, yet the truth is stronger, and wholsomer, will and must preuaile.

In flesh dwelleth no good, so saith the spirit of God. Whereupon without contradictiō it followeth, if no good, no degree of good

at

at al, ether spark of knowledg, or inclinatio
of will, or ability to reach out hand towards
the receiuing of any good. For euē the good
willingnesse which is graunted by grace, is
hindred by nature as much as in her lieth.

Therefore the old man must be quite put
of, the old leuen cleane purged out, our lusts
not proined, but digged vp by the rootes, &
throwne away, our flesh crucified, & of our
selues altogether denied. O Israel howe
long wilt thou tarie in a strange lande, woo
woorth the man that delighteth in his natu-
rall corruption: O sinfull flesh happie is he
that taketh thy yong children, I meane the
very beginnings, euen the concupiscences
and first motions to sinne and dasheth them
against the stones, or smothereth them in
their cradle, or killeth them in their mothers
wombe. For of flesh can come no good, &
happie is he that maketh away a rebellious
euill.

Concupiscens is verie sinne in whom soeuer.

ANd euen these by name are full of euill
Naught and wicked, and very finnes, al-
though they come not to age, and thou cō-
sent not vnto them, euen in the regenerate
mā it is so, much more so in the naturall. So

*Non illis
consentis,
etc. Aug.
in Psalm.
75.*

speaketh S. Augustine in plaine tearmes in handling one of the Psalmes, whom I the rather here mention because he is much alleaged to the contrary very vnskilfully, and chiefly for that our late Cēsurer sticketh not to vaunt and bragge of S. Augustine, and that Maister Charke hath neither shew nor syllable in this case out of him.

*Defen. of
the cens.
pag. 133.*

*M. Traue.
in his answer
to the
epist. suppl.
p. 252.
Rom. 5.*

If thou be a scholler I referre thee to the place coted in the margent: if thou art but onely exercised in the worde of God, the scripture alone may content thine humble minde, and instructe thy conscience most abundantly.

*Conc. Trid.
Sess. 5. dec.
1.*

*2. Cor. 12.
4.*

It is forbidden in the Law, we being new borne in Christ are bidden to pray against it. S. Paul doth sigh in respect of it, & calleth it sinne, I trow, properlie enough when he saith it is the body of sinne, and bonde of death: although men that followe their lust, write neuer so hotly in defence of luste, saying that S. Paul spake not properly, and cursing all them that say the contrarie.

S. Paul saw many things in heauen, that he might not vtter on earth, but the sinne he spake against, was an inhabitour in the tabernacle of his body, and within his bosome, he felt the sting thereof sharpe, and could

could not but complaine, how truely, how properly, and with how conuenient words, they that haue S. Paules spirit, sence, and feeling, can say with teares and vtter with griefe.

S. Iames when he would cleare God of sinne, he saith, God tempteth no man: as Iam. I. 13. who would say, if he did, then were the case altered. But euery man (it is generally & in C oncupis-
cence a mo-
ther sinne, particuler true) euerie man is tempted of his owne lusts. This is the spring, the roote, the cause of sinne, which issueth out into diuerse streames, & is deduced into sundrie branches by consent, & then it is called commonly and named sinne amongst men, who otherwise iudge not but by the externall acte. And then also, (which in deede is S. Augustines meaning) God is more prouoked to wrath, & without repentance for- Tem. 7.
&c. prised counteth man *quoad reatum crimen & regnum peccati*, more guiltie, and blameable, and thrauld to sinne then, when by consenting to the sway of his sinnefull lusts, he is caried away wilfully with the streame of them.

But S. Paul considering the waight of sin, as before Gods exact iudgemēt in the merit thereof, sheweth that whereas we ought to

Rhem. notes : Rom. 7. vers. 7.

serue and loue him with all our powers, the least defect in the least part whether habitually or actually in the nature of sin is perfit sinne, expressely against the commaundement of the Lawe. But we will goe on a litle, and reason with them.

Rhem. notes in Iam. cap. 1. vers. 15.

Concupiscence tempteth; haleth backe from good, and helpeth forward to euill. This is without question. Nowe whether thou consent or dissent, that is somewhat to the will, it is nothing to the luste, except to make it more manifest, if thou consent, and if thou dissent, yet in the nature of sinne it is neuerthelesse sinnefull, though it be stayed in the first degree.

But if I be not deceived, concupiscence of nature corrupted, whereof I principally speake or in whom soeuer, ioyntly and indiuisibly importeth always a cōsent withall immediatly ensuing.

To lust, to desire, to will, for doctrine and exhortions sake well they may be distinguished, I can not see how they may be seperated or staied, if we had rather hew at some bowe of them, then strike at the roote.

Matt. 16. 2.

The children of darkenesse are wise in their generation, in naturall causes or signes to foresee a tempest, in pollicie to forecast

cast the woorst, to stop the beginnings, to giue no place, no not a litle to the raging sea. Why do we not the like? why are not spirituall harmes discerned and preuented?

M. Harding in some sort vseth a vaine defence of an vnchast toleratiō of the steewes at Rome, by reason of the hotnes of the countrie, as if Italie were hotter then Iurie which is not so, or if it were, what then? and for concupiscence he and his breathern haue since written much. But doth the Lawe of God melt away with the heat of either nations or nature, of places or men?

Confus. of the Apol. pag. 162. Deust. lib. 5. cap. 4. Censur. of M. Ch. ar. tic. 3. and Defence p. 113. Dist. 34. Fraternitatis.

Me thinketh after so great light spread into the worlde, after so long debating though of sundrie other sorie quæstions for the Church against the scriptures, for works & merits against faith, and mercie for ignorance against knowledge, yet men shoulde not come to this point to be so badly affected, to maintaine the worst parts of man, and to excuse them, when they are oppugned. Verily if they had either conscience or remorse, their learning should not be thus abused, ad prostituted by open writing to maintaine sinnefull lust.

Stapel. lib. 3. Epist. to the LL. of the Conc.

The midwiues in Ægypt preserued the children of Israell, it was well done: if the

Exod. I. 17

midwiues of Israell would destroy the children of Ægypt it were better: and if the bōd mother with her brats were quite cast out and banished, it were best of all, if God so would: but concupiscence the mother, and the first motions, and peruerse will to sinne as twinnes that come of her, together with froward mindes, that foster vp both mother & daughters can hardly or neuer be voyded in this vale of sinners, & proctors for sin: yea the perfiteft men are imperfite, the cleaneft vnclen vntil the euening, which as Ifychi⁹ alludeth, is till men in repentance agnize & craue pardon for ther faults, which shall be accomplished to the full in the euening, that is, in the end of the world.

*Ifych. lib.
5. in Lenuit.
cap. 15.*

*Suddaine
motions
entangle a
man before
a man can
deliberate
vpon them
Rhem. not.
7. Rom. v.
15.*

Yet if in the meane season we suffer naturall corruptions & cōcupiscences to haue their motions, motiōs naturally moue their foote forward, and cannot stand at a staie, and will seeke incontinētly to prouoke cōsent & wil, & these once ioyning all in one, the hole man is become bound, head and hart, hand and foote: his head can not deuise, his hart desire to doe, or any member execute a good dutie.

And thus is man by these meanes subiectēd, made a seruauant, captiued, and kept prisoner,

prisoner, and as a slaue solde vnto and vnder sinne.

The whole question of freewill handled at large.

THIS being thus, we can not but maruaile what our aduersaries meane, when they crie out amaine, we are free, we are free. Are they mad, or do they dreame thus of a freedom in so great subiection of libertie, in the middelt of captiuitie and extreame bondage? As if a man could or would looke for health in sicknes, for life in death, for the liuing amongst the dead. For naturally we are not onely sicke, but also dead & buried in sin. And I pray you, what sense, what abilitie, what will is there in a dead man, to perceiue, desire, or endeouour to be reuiued?

But stay: are men blocks say they and stones? yea a great deale worse. For timber and stones list not vppe themselves against the carpenter, and mason: but man though he be dead from righteousness, yet he liueth and is quicke, and full of agilitie in all euill, herein he hath a will free enough, as it were a streame running downe an hill, and yet not properly free, being thrawled to sinne, as Augustine vsing the word (free) seemeth

*Oser. de
Iust. lib. 7.*

Eph. 1. 2.

*Fulgent. de
Incar. Chr.
19. cap.*

Serm. 13.
de verbis
Ap. Male
agimus li-
bera volū-
tate, quan-
quam non
libera, sed
serua ad
peccatum.
Conc. Au-
rasic. can.
7.

to correct himselfe by and by vppon it. For concerning godlines his will is wounded, & maimed, it can neither looke vp, lift vp hād, or stirre foote to goodnes, it was lost long agoe and is not now to be found.

Yet when God giueth grace, and inspi-
reth from aboue, we are without compari-
son farre better then the senselesse matter,
but all this is elsewhence, that we are thus
enabled but to receiue the printe of his
spirite.

I will take away your stonie harte, saith the
Ezech. 36. Lorde in his Prophetes, first he taketh a-
26. way that which is ours, that he may giue
that which is his. Before this, if a stone may
boast of his softnes, then may we, if not the
stone, then neither we. For our hartes are
all of stone and ragge, wherefore I will giue
you a newe harte. This is more then to re-
new the olde, and this will he doe, and whē
he hath done so, then he will write his awe
in our hartes, and make vs to walke in his
wayes.

Psal. 51. 11 *Create within me a new hart,* The Prophet
Marc. 10. Dauid prayed, and if he prayed a better
38. prayer then the sonnes of Zebedy, that is, he
knew for what in truth and veritie, and for
the thing he wanted, then is it plaine that
our

our hart (for this is not Dauids case alone) must be created, as if it were not at all. And then obserue that, that which is to be created is neither of counsell nor consent in a freenes of good will to the creator, or in a willingnesse towards his own creation. For how can it be, before it be framed first, and haue his being?

God often telleth vs and we ought alwayes to agnize that he doth all, and we nothing in good things. He it is that preuenteth with his grace, prepareth by his word, enclyneth vs by his spirite, & worketh both the beginning, & the ende, and the continuance of our good conuersion at the first, and conuersation in his lawes euer afterwards, notwithstanding all qualings to the contrarie.

*Obiections
of the ad-
uersaries
answered.*

In the beginning say they when God had made mā, he left him in the hand of his counsell, gaue him his commaundements & precepts: if thou wilt, thou shalt obserue the commandements, & testifie thy good will. Water and fire, good and euil, life & death are set before him: he may stretch furth his hande to either, as he list, & liketh best. All this is true.

*Eccl. 15. 14.
Sap. lib. 4.
cap. 3.*

In the beginning the case was so. But

this is not the question, what man in the beginning by creation could, but what by nature now he can do. He is a fonde Physician that to comfort his paciente, can say nothing but this, this man once had a sound body, and a perfit constitution: it was in him to haue liued long. The diseased commeth to the art of Phisicke, and seeketh helpe, not because he was once whole, but for that he is now sicke.

I will shew in a word or two by an easie similitude, how filluely they conclude out of that place: I haue this or that put into my hande, I may holde it fast or let it go. Here is a choice, a free will, but when once I haue let go mine holdfast, or wilfully thrown away that which I held before, shall I still say, my hands are full, whē I haue emptied them? or when I haue wounded mine owne armes and handes in such sort, so that they are not able to reach furth themselves, & now being vnapt & vnfit to apprehend, or receiue any thing else but infirmities, because these were otherwise, therefore shall I presumptuously conclude they are so? In Paradise it was so with vs: ergo, it is so also in other places. What Logicke doth reason after this fashion? it

*August. de
Natur. &
Gra. contra
Pelag. cap.
53.*

was

was, ergo it is. It was in Paradise, ergo
 elsewhere. God cast man out of Paradise, *Gen. 3. 24.*
 and at the east side of the garden of Eden,
 he set the Cherubines (his Angels) with a
 shaking naked sword in terrible maner to
 keepe man frō entring to, & so frō eating
 of the tree of life. Where is now, reach furth
 thine hand to death, & vnto life, &c. wher-
 as he is barred frō the better which is life.

In cōsidering this place of Iesus the son *Cap. 15. 14.*
 of Syrach, & also beholding the canonical
 scriptures wherein the auncient blisfulnes
 of man is described, as his agilitie of body,
 his habilitie of minde, perfection in both.
 I know not howe, I cannot but reorde a
 prophane storie or two. Milo Crotoniata *Cic. in Cat. Maio.*
 when in his weake old age he beheld such
 as himselfe had bene, yong men mightily
 contending at some exercise of strength,
 he cast his eye, and looked vpon himselfe,
 wept & saide: These armes were armes
 once, but now they are drie and dead, &
 are not. Likewise Alexander the great at *Plutar. de*
 one time whē he had cut but his finger, & *discrimen.*
 at other times perceiuing his affectiōs sub *amici & a-*
 iect to choler, lust, & the like faults, though *dulator.*
 his flatterers bore him still in hand, that he
 was a gods son, & a god in deede, he tolde

them, no : the gods were not wont to bleede with paine, & liue at pleasure fancifully as himfelfe did.

These stories neede litle application, if we confider our weakenesse, and conceiue aright of our infirmities, these flattering colours, that want the oyle of Gods truth, wherewith they labour to paint out our deformednes to Godwarde, woulde soone be washed away and come to nothing.

The best and fayrest shewe at the first sight for free will is that of water and fire, life & death, good & bad, set before mankinde in Adam. But looke vpon the place directlie, albeit it be not Canonically scripture, and therefore not sufficient to informe thy faith, or to be alleadged in a doubtfull matter, looke vpon it with a single eye, and by way of comparison consider thereby thine owne power. In the place thou shalt finde the first worde ἐξ ἀρχῆς, in the beginning, to referre thee to an other time, as hath bene declared, and as Augustine doth shewe, and the wiser Papists see well enough, and of thy selfe (O fraile and mortall man) speake the truth, & shame the Diuel, and so consequently

Hiero. præfat. in libr. Solom. Idem ad Letam. Ruff. in expositi. one in Symb.

Hyp. lib. 3. cap. 11. Stapl. lib. 2. cap. 15. Ios. 7. 19.

quently glorifie God. And if thou hast but a sparke of humblenes, thou wilt frankly confesse that thou art farre from the libertie which these wordes importe.

And as for vs what can it auaille vs to debase mans corruption, if it were as good or better then they make it? haue we not equally our partes therein as well as they? If our fieldes had no blasted corne, our gardens no weedes, our garmets no spots, our trees no shriveled apples, if our flesh were spirite, and not flesh, our wiscdome right, and our will free, what harme can the protestant take for yeelding to these things, if they were true?

Onely we know, that the friends of nature are enemies to grace, and that all our sufficiencie or aptnes is of God: and therefore nothing, but insufficiencie in man. *2. Cor. 3. 5.* And this being known, shall it not be acknowledged? or may we ioyne with them that are at variance with God in his word, which teacheth a quite contrary lesson, shewing that the very frame of mā's hart is *only euill alwayes. only euill*: therefore perfittly *Gen. 6. 5.* naught & in no part good: *alwayes euill*: ergo neuer good, & therefore extreamly bad, whether we respect the nature of sinne, or

continuance in sinning.

Dent. 30.

Moses hath the like place in sounde of words to that out of Ecclesiast. much alleadged, & in euerie particular circumstance vrged & driuen further then the Prophete meaneth, or in truthe can be maintained, where, of the commaundement, which in Deut. is cōmaunded, it is protested before heauen & earth, that it is not hid from the people, or far of in heauen or beyonde the sea, but neare vnto thē, in their mouth, & in their hart, life & death, blessing & cursing are set before the people, & they cōmaunded, & exhorted to chuse life.

Here, say freewillmen, here is an electiō or choice, a free wil. *Choose life*: neither is the matter hard to do, life & death, cursednes & blisse are set before vs, it is in vs to receaue either. & reason so: say they: for if we might not dissent, or consent, but were at a point, to what ende serueth the exhortation? or if we coulde not consent to good (which is the harder thing) why are we commaūded to choose life, to embrace it, and to consent thereunto, and to doe accordingly.

In all this I note three thinges, that the aduersary would inferre, first a knowledge of

of the Lawe, then a will to receiue it, and
 thirdly an abilitie to put it in practise. A
 knowledge he proueth by these wordes
it is neere thee, not aboue thee, nor beyonde
thy reach, not distant in place, thy mouth
 can talk thereof, thy harte meditate there-
 upon. A will he sheweth because of the
 worde *choose*. An abylity, for that these
 meanes are to the ende, the Law be done,
 obeyed, executed, and put in vre: *vt facias*
illud. M. Gregorie Martins great skill in
 grammer, can vrge this matter no farther.

All this being graunted, the presump-
 tuous Papist is neuer the neare his purpose,
 to proue a free will, or any other abi-
 litie in the naturall man. For first God
 speaketh to a people, whome he had
 chosen, and called, and whom he had cul-
 led out of all the rest of the partes of the
 worlde.

A long time (who knoweth not this ?)
 God was chieflie worshipped amongst a
 few, in the familie of Abraham & his race,
 that vinearde only was his, allover trees
 were the trees of a forsake forest. He toke
 and selected frō out of al the multitudes of
 men, that only peculiar people, whō he lo-
 ued & gaue a law, his statutes & ordināces

I

2

3

Discon. of
 her. transl.
 cap. 10.

4. Esd. 5.23

Psal. 147. he made known vnto them : to other na-
20. tions he did not so . The childrens bread
Matth. 15. was made for children , whō he had made
26. his children, and not for dogges . No vn-
 circumcised person , no Cananitish foote
 might treade within his courts. But of this
Deut. 29. 11 his people not only the heads, elders, and
 officers, but also the drawer of water, and
 woodcleauer , were such, as vnto whō the
 Lord reuciled himfelfe in familier maner.
 And hence commeth the knowledge that
 is here spoken of, & hence also is the wil-
 lingnes of a good choise, when God by
 the hande of his spirite did circumcise ther
 hartes , paring away the obstinacie of na-
Deut. 30. 6. ture , & enduing them with faith , embra-
 cing Christ , & so in him fulfilling all that
 is required.

And thus doth S. Paul expoūd this text
Rom. 10. 8. (*the word is neere thee, &c.*) calling it the
 word of faith *which was preached in the Gos-*
Ihon. 8. 36. *pell.* And so we graunt, that whō God doth
 teach, they ar skilfull, whō the sonne doth
 set at libertie , they ar free, and who haue
 Christ haue all that is Christs, the satisfa-
 ction of the father, the fulfilling of the law,
Rhem. not. & what euer else. *Let vs beare this yoke, it*
Mat. 11. 30 *is sweete: take we vp this burden it is light,*
 sweete

sweete and light are they to them that are in Christ.

But why are these very things also exalted euen of all without difference, as may appeare by other Scriptures, if yet some, & the most, and all whom nature ruleth, be so blind, so vnwilling, & vnable to do accordingly as is commaunded? or wherefore are there such faire rewards, generallie to all proposed, if in some certain it lye not, to go so far furth as to thinke a good thought, or to will well, much lesse to runne out the rase, & to winne the crowne of their saluation?

One aunswere will serue for both these demaunds. Although the Lawe were not written, till Moses time, yet was it giuen to Adam and to all in him at the first, as to lone God above all thinges, and his neighbour as him selfe. Which is an abridgement of the decalogue. Then might the commaundement haue bin obeyed, and the reward obtayned. Afterward when it was to be writtē, no reason it should be lesse perfite, then God made it, because man became by his owne default more vnperfite then God made him, speciallie whereas yet, there remaine most euident, and excellent

Scapl. 4. lib.

cap. 3

The substance of the Law was giue to Adam though not written till Moses time
Mar. 12. 30
& 31

Gal. 3. 24

endes, and frutes thereof, as to knowe our dutie, though we can not do it, & therby to endeuour to finde that else where, that is not in our selues. And when we see that we are out of the way, which leadeth to the rewarde of life, we may by Christes helpe compasse it an other way, and come to the same end in him.

They say a drunken man hath a desire to seeme sober, when his feete can not carry his bodie. There is no drunkenness like to that, which commeth by the wine of pride in vaine men. Wherefore to repress this naturall vanitie in all, & to keepe vs in a sober opiniõ of our selues, God giueth vs a perfit lawe to measure our imperfections by.

For otherwise wee presume to touche heauen with our finger, till we see the distance. What burden can not our sholders beare, till we fele the waight? Eagles eyes haue we till we looke into the sonne: we seeme gould til the touchstone reprove vs, straight, til the rule telleth vs the contrarie: like sores that seeme to be sound till they be deepe lie searched.

The younge man in the Gospell thought that the keeping of the Lawe
was

was but a tricke of youth. *All this haue I* *Mat. 19. 20*
done from my youth upwarde : But our Sa-
 uiour as a skillefull Phisition, touching
 the vaine that went directly to his heart, *Aug. Serm.*
 bade him to go and sell all that he had, *de Temp.*
 and to followe him, and the case was
 straight altered, and his hypocrisie dis-
 played.

And in deede these are singuler vses of *Endes and*
 the law wel expounded, and fitly applied, *good vses*
 both to conuince infirmitie, to accurse *wherunto*
 sinne, and also to discouer dissimulation, to *the Lawe*
 root out ignorance, to bring a knowledge *serueth.*
 and a feeling that we haue offended, to
 breede in vs humilitie, and to leade vs to
 Christ, and being nowe in Christ, that it
 may be a rule of liuing well to vs who euer
 we be: and if we be publike persons, that
 wee make our Lawes all according to the
 Lords Law. And albeit we cannot attaine
 to perfection, yet the imitation thereof in
 his owne children he accepteth. Neither is
 it reason whether in the regenerate, or in
 the vnregenerate, that the Law should be
 such, as might be perfourmed of anie, ei-
 ther as it were a mark set vp, where euery
 man may hit it. For the leuell of our acti-
 ons must be straight, though our deedes

be croked, the balance euen, though our workes deceiptfull, and the glasse cleare, though the face that looketh into it, haue his naturall deformitie. And wheras they argue, that therefore man hath free will to good, because it is commaunded, they may make the same reason also, that man naturally without grace may fulfill the whole Lawe, in worke as well as in will, if he will. For the one is commaunded as expressely as the other.

It is manifest, that our abilitie or inabilityie is nothing to or fro, to the commaundement of God. Neither is his commaundement any thing to our ablenesse or inabilityie. VVhether I can or can not pay my dettes, my dettes are due: whether they be required or not demaūded, they are equally still in the same nature of dette. And though by negligence or other casualtie, I become bankerout, yet my hand writing and promises stand in their full force and strength.

In like manner our strength by sinne is lesse then it was, but our duetie is the same that it was euer. For Adams fall, and mens faultes, rather binde straighter, then set either him or vs at greater libertie. As it is
commonlie

commonly seene in men, that grow in det further and further, when they begin once to breake but a litle.

Among diuerse presentes, that were *Dion. Nicæ* brought to Augustus by the ambassadours *in vita Au* of India, there was presented vnto him a *gusti.* man without shoulders. How that should be, the historiographer saith he can not see onely he reporteth a report. Verilye I see thus much in the viewe of our aduersaries arguments, that their reasons haue neither shoulders to hold vp their head, nor feete to go or stand vpo, albeit they would seme to present them to the Church of God, as perfit and preciouſe iewels.

We are commaunded to pay our detts: *Stapl. lib. 4* therefore we can pay them: we are exhorted *cap. 3* therunto, and promised our generall acquittance, if we so do, and are threatned if we do not, ergo we are able to discharge *Mat. 18. 26* the tenne thousand talents! the reason will not holde. The parable of the detter teacheth vs a better way to craue forgiuenes: and a man of common sense, can see and say that this reasoning wanteth reason.

The partridge gathereth an hoord of c- *Ier. 17. 11* ther birds eggs, sitteth vpon the, & hatcheth them: but when they are flushe they

fly away frō her: for they know that of right they belong not to the partridge: semblably the Papist, gleaneth arguments sometimes out of the Canonickall Scripture though seldome, sometimes by drift of his owne wit, when they are hatched, & come to light, they fly away from him, or stand him in litle stead, or rather make against, then for him. In the Lordes commaundements we learne our duetie, in his punishments we feel the correction of our sinfull demerits, and in his rewards proposed we record wherunto we were created, and agnize from whence we fell: And because we finde an impossibilitie in the Law, and no remedie in nature, we do not as men redie to be drowned, catch at euery straw, that cannot help, but appeale to the throne of grace, and lay handfast only vppon his endlesse fauour, and euerlasting mercie, that exceedeth all his works.

Rom. 8. 3
Iob. 14. 4

I dwell vpon their chiefe places and reasons of theirs, longer then the intent of a brieue treatise may seeme to permit. The rather, because one of our late writers da-
reth auouche, (with what face, let the world iudge) that *in our shew of aunswer we further their cause rather then our own: we*

*Alen. apol.
of Engl. Sc-
mi. c. 5. p. 59*

onelic

only looke backward a little, and barke, and fly from the light, and bay at them. As if this were all, that might be done in a matter of truth. And such are their crakes of victorie, in disputing &c. But I gesse few of the can speake better, then the most & best of them haue written. Neither is it likely they canne do more in the valleyes, then in the mountaines, I mean they can not do more with their tongs & disputes now, the their betters haue hertofore done with their pen & writing. Wherin they haue receaued full & iust answer. VVherfore no cause of feare for all their infinit and intolerable vauntes.

*By the byssh
of Saris. M.
Nowell. D.
Calfield &
others.*

For mine owne part (I speake the truth & ly not euē before Christ, that witnessed a good witnesse vnder Pontius Pilate) as in few I haue declared mans vndoubted imperfection out of the word of God, so in reading the aduersaries bookes & namely touching this matter of mans corruption, I finde that as all their labour elswhere tendeth only to the aduancing of human pōp vnder the name of the church, so vnder the title of nature they contend chiefly for the setting vp of man & flesh, in extenuating original sinne, in excusing concupiscēce, in praising the works of infidels, in vpholding

1. Tim. 6. 13

*Hofius contra Brent.
prolo. Mart
Eisen. de
Eccl. vind.
Pigg. Hierarch. Sand
Monar. vis.
Stapl. de
doct. pr. &c*

the wisdom and will of corruption.

To speake of all that hath bene latelie
Stapl. de v- written, were to generall. The last that I
niners. iusti haue seene, and the largest is Maister Sta-
ficationis pleton, whom I quote often in the margēt.
doctr. 1582

The man I remember to haue bene of the
 Colledge, wherof my selfe am now. In re-
 spect whereof, and in Christian charitie I
 wish him the best. And if Samuell may a-
1. Sam. 2. 23 wake Elie, if the younger may warne the
 elder, to that end I haue thus called vppon
 him, and pulled him by the sleeue, that he
 go not away in a sleepe.

He knoweth Elie suffred his children to
 breake his owne necke. Verily the fancies
 and affections, that are bred in & of man,
 if he cocker them vp, they will bring him
 to a worse end then Elies was, or if he cor-
 rect & beat them lightly but with a fether,
 this will not amend the children of Belial,
 or the sonnes of Adam.

Elie demaunded of his sonnes, why did
 they such & such things? Do no more my
 sonnes, it is no good report, that I heare of
 you, which is, that you make the Lordes
 people to trespasse: yet more thē speaking
 roughly, he did not: but let them haue their
 ful fourth in sinne: as if he had chidde them

with

with his tounge, and stroked them fayrely
 on the head with his hand. Wherefore God
 denounceth that he loued his children a-
 boue him, and therefore he woulde do a
 thing in Israell wherof whosoever should
 heare, his two eares should tingle at it. So
 the Papist can not but confesse & say: The
 issue & offspring of nature corrupt, can not
 be but corrupt. As the mother sinne is, so
 are the daughters of sinne. Of a thistle a
 prick, of a bramble commeth a bryer. And
 namely as concupiscence in the virege-
 nerat man for some causes must needs be
 sinne: so in the regenerate no good report
 there goeth of it, neither yet of mans wise-
 dome nor of his will.

The Papist can chide a little on this fa-
 shion, but yet the naturall man will honor
 his children, and make of him selfe more
 the of his maker. For he telleth euery man
 (to speake a word of that, which in order
 was touched before) albeit concupiscence
 be euill and sinne, yet is it not so properly,
 and in precise maner of speaking, but on-
 ly because she leadeth the way to sinne, &
 as it were causeth the Lordes people to
 transgresse. Likewise mans wisdom is
 darknesse forsooth in the Gentils, and his

*Stapl. lib. 3
 cap. 3*

Supra pag.

Stapl. l. 4. c. 3

will stonie and obstinate, that is, say they,
onely depraved.

Fie vpon such fondnesse, fie maister Stapleton. If our willes were onely depraved, and but some way prone to euill, and not perfectly imperfect, and past all good, had the holy Ghost no softer wordes to shewe the imbecillity therof, but by stone and brasse, and yron &c. And S. Paul when he telleth the Ephesians; that they were once darknesse, indeed they were Gentils, what then? what doth that distinction help? The vnregenerat mans father is an Amorite, and his mother an Hittit, & all men are Gentils, or in as bad case as any man may be, if they be respected in them selues, not lightned by his spirit, & instructed by grace. And as for concupiscence is it sin only, because she tempteth, & not in proper termes of speaking?

Ezech. 16.3 A foolish woman & a sinneful is described in Solomon to be troublefom. She is ignorant, and knoweth nothing, sitteth at the dore of her house, & entiseth them that passe by out of the right way. These properties proue the sinnefulness of the woman sufficiently & properly. All which appeared to be in the concupiscence of man. The one is as ignorāt, & as busie as the other. Only do

Prou. 9.13

the

they, the one prouoketh openly, & sitteth at her dore & allureth to her, the other lurketh in thy bosom, and therefore is the more dangerous, and neuer the lesse sinnefull, but to all purposes to be taken as a natural sinner. But hereof before more at large.

These figg leaues then, fetcht out of the orchard of mans braine, will not couer betweene God & vs. Your selfe M. Stapleton and others begin to mislike, both certaine schoolmen, and certaine late writers, for falsly maintayning naturs ability in preparing her selfe meritoriously toward God, & ingeniously you confesse *the hissing out of the opinion of merits de congruo, of deserts of conueniency*. God graūt that as he hath begunne that good work, so he vouchsafe to make it perfit in you more & more in great measure, that you may see and detest the length & breadth & infinit deepenesse of mans naturall transgressions: and likewise with ioy of heart embrace the Lordes vnspeakeable mercy reuealed & giuen in the onely and sole Sauour of the world Iesus Christ the righteouse. Amen.

Dauid was better, when he kept his fath-
thers sheepe, then when he got the King-
dom. If the sinne of Adam were lesse, and

Lib. I. cap. 4

1. Sa. 17. 47

2. Sam. 11. 2

namely if the powers of mā were more, & his will of greater abilitie, & more orderly, then I haue proued it to be, yet I gesse it were good that an horse should not know his strength. What need we flatter a wanton & a wayward thing, which is the best, when it is most kept short, and naturally it is neuer good, but alwayes naught?

Rom. I. 24

When God intended to take iust reuēgement of vnthākfūl men, that became vaine in their imaginations, and their foolish hearts were full of darknesse, what did he? He gaue them ouer to their own lusts, that is to say, to their own will and wilfulnesse.

August. 6

Tract. in Epist. Ioh.

This grieuous punishment had not bin great, if the flexiblenesse & towardnesse of their wills had bin so good, or but so indifferently il, or els inclinable, & ready or free to receiue, either good or euill, or able to consent, when grace is offred, which is the verie hinge in deede, wheron the question of free will most dependeth.

Strap. l. 4. c. 1

1. Cor. 4. 7

Nowe but to consent to good is a good thing, hast thou this cōsent? what hast thou that thou hast not receaued, & if thou hast receaued of an other, then is it not in thy selfe. Againe no goodnesse groweth out of the earth, but descendeth from aboue. And
againc

againē flesh & bloud, doth neither reueale *Mat. 16. 17*
 nor receaue any good, but is enimity to
 all good, & therfore cannot cōsent (which
 is a point of frindship therunto) Nay in the
Cic. de amic
 regenerat, the flesh still lusteth against the
 spirit, which we haue receaued, and there-
 fore doubtlesse in the vnregenerat it much
 more dissenteth before grace be receaued,
 & lesse embraceth it when it is offred.

When his graces are generallie offred,
 man is recusant by natur, shutteth his eyes,
 claspeth his hands, & is altogether auerse
 in heart, but yet whom God taketh & cho-
 seth effectually, he turneth their hearts, as
 he did the Purple sellers heart in the Acts, *Act. 16. 14*
 haleth and smiteth Paule downe from his *Act. 9. 18*
 horse, doth away the scales from his eyes,
 & worketh mightely the conuersiō of the,
 that shalbe saued, and this he maketh men
 willing to receaue that, which before they
 wilfully refused: & herupō to imagin this
 willingnes to be of man, because at length
 by Gods gift it is in man, is a vain imagina-
 tiō to giue that to man which is Gods gift,
 as M. Stapletō doth, saying, *that capacity of Stap. 1. 4. c. 4*
good things is of natur, and actiuity of Grace.
 No. bothe the beginning & the end, both
 capablenes & agilitie, to will & to work is
 of him.

*Fulg. de in-
car. Christ.
cap. 24*

Fulgentius was troubled with the like fancifull men, that thought, that because we were enabled by God to good, therfor we ar also able of our selues. The cōsequēt is naught. For as the flesh of mā hath no feeling and sense of it selfe, but the soule doth giue it life & sense, & so it may haue both: so man may (God so working in him) be wel willing, but the life & soule of this willingnes, is the mere & sole mercy of God.

Prouer. 9.1

The wisdom of the Lord, in the book of prouerbs whō he possessed from all begininges hath built here an house & hewed out her pillers &c. This bilding & house is his Church & chosen. Now euē as an hous can not rere vp it self, so is it with man, neither the first stone, nor any part, of it selfe cā it selfe lay or set in the frame. And as the carpēter choseth his timber, the mason his stone, the potter his clay, and not contrariwise, the clay his potter, the stone his mason, the timber his workman, the house her bilder, so God choseth the Church, not the Church him. That is a true word. *I haue cho*

Ioh. 15.16

sen you & not you me. in any kind of choice.

A wrāgler may stretch a similitude farther then may stand with christian humili- tie. As the carpenter in deed chooseth out

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tree out of the wood, & worketh it alone,
yet he chooseth the fayrest, the fittest, and
the straightest, because these qualities ar in
the timber: So God chooseth of men, the
best qualified by nature, because of natu-
rallles, that were in them first. No not so.
He knoweth (who foreknoweth al things)
no doubt what persons will best serue his
building, who ar fittest, who vnfit. But ther
for ar sōe fit, because he maketh thē fit? For
otherwise by natur we are vtterly vnfit all.

And to demonstrate that all standeth v-
pon mere choise, *he chooseth the weak to cō-*
found the strong, the simple to confute the wise,
as it were the blast of hornes to ouertbrow the
mighty walled city Iericho. He chooseth the
least likely, & the most vnwilling to shew
that neither in mans will or any part of his
corrupt natur else, is ought to this purpose.
But of this his exceding mercy, fauor, &
free grace more in speciall in the processe
following.

Hetherto in the plenarie view of man
both within & without, in body & soule,
in whole and in part, appeareth nothing
since his fal, but misery, bondage, pollutiō,
vncleannes, darknes, confusiō, frowardnes,
obstinacy, rebellion, and (in a worde) per-

fit sinne & corruption. God looketh down
frō heauen vpon all the children of men in
earth, & findeth not any one, cōsidered as
Psalm. 14. 2 he is in his own nature, with whome it fa-
reth better then hath bene declared.

OF THE FREE GRACE

OF GOD.

LIBER. II.



Fmans corruption hath bin de-
clared: tuching almighty God,
in the Scripturs amongst other
proprieties vttered after the ma-
ner of men for the better vnderstanding,
are chiefly set foorth his righteouse iudge-
ments, & gracious mercy. His iudgements
pronounced by the Lawe, and executed in
his wrath against the children of vnbeliefe
& disobedience: his mercie prepared for the
elect in his son, & published by the gospel

Luc. 2. 10

This Gospel & message of the ioyfullest
tidings that euer were, was imparted first
to Adam in paradise as a present remedie,
immediatly after his fall, applied to the
weaker part affected, by name to Eue. *Thy*
Gen. 3. 15 *seed shall bruse the Serpents head.* Afterward
declared to Abraham. *In thy seede shall all*
Gen. 12. 3 *nations be blessed.* Then renued againe in
old

Isaak, & so foreshewed in the sacrifices & olde ceremonies, likewise enforced by the Law, and foretold by the Prophetes, & in the fulnes of time presented in the person of our Sauour, & lastly by his Apostles, & still by the worke of the ministry (the partition wal being takē down) spread abroad and shed into the eares of all the worlde.

Herein if we make search & diligent enquire, for the first cause, and end of this so glad a message, wherefore, and to what ende it was made to vs so sinfull men, we shall finde nothing else to be the cause, but his loue, and the ende to be mans saluation, and his owne glorie, whereof he is a iealouse God.

In the cause which is his onely grace and fauour, if we consider it aright as it is, we shall agnize it, worthely to be the singular loue of God, *Whereby he so loued the world, that he gaue his onely begotten Sonne that whosoever beleueneth in him should not perish, but haue life euer lasting*: thus and so he loued, as neuer loue was like, so steadfast without change, so sufficient without want, so free without all desert, which is the point I now ame at altogether.

To loue where a man is loued, no great

The singular loue of God.

John. 3. 16.

Luc. 6. 32. thanks : the gentiles and sinners doe so. The storke will leaue one of hir yong ones to the owner of the house where she is permitted to make her nest , and breede vppe the rest . But to loue where pure hatred is rendred for perfite loue , that is excessiue
1. Ioh. 4. 19 loue. He loued vs first, and euen then whē we were his enemies.

And because he knoweth the frowardnes of mans peruerse hart, how lightly we esteeme of his mercies , and how quickly we presume of supposed merites, as if because he loued vs, therefore he must needes loue vs for some cause in vs first, euery where prouiding for the honour of his owne glorie, he maketh continuall mention of his innumerable benefits, & of the roote wheron they grew, which is his loue, to the end that the mindfulness of his graces, & thankfulnes for the same so often required, may bridle presumption & repress a naturall pride incident to all flesh.

Rom. 8. 16. Is the father beholding to the sonne, or the sonne (especially the adopted) to the father ? we are all the sonnes of God not by nature : for by nature were we not all the children of wrath?

Likewise doth the infant tender the
 nourse

nourse, or the nurse tende the infante? God is he that nurseth vs vp, that carieth vs, as the eagle her yong ones in his armes from our youth vntill our gray heares, as it is in the Prophet.

Deut. 32.

Againe is not the prisoner bound to his deliuerer, and not backward the deliuerer to the captiue? Who hath deliuered vs from the bodie of sinne, but the grace of God through Iesus Christ.

II.

Esai. 46. 4.

Rom. 7. 24.

Rom. 8. 2.

In all the strong and golden chaine of mans saluation there is not any one linke made or framed by man himselfe: whether we consider the Lordes free choise before all worldes, our vocation by the preaching of the word, iustification in his sonne, sanctification by the spirite, or our glorification in his kingdom to come.

Against curiositie in the search of unsearchable misteries.

The tranflatours of the English Testament at Rhemes tell vs, that the consideration of the place in S. Paul, wherein are set furth plainly Gods eternall predestination, purpose, loue, &c. both hath bene alwayes, & in this age is a gulfe wherein many proud persons haue worthely perished.

Curiositie

in Gods

matters.

Proude persons? what then? we graunt. For pride will haue a fall in the playnest ground, and further when they say, these misteries of Christian faith ought to be reuerenced of all men with all humilitie, & not to be sought out, or disputed vpo with presumptuouse boldnes: verely presumption, rashnes, and all boldnes we detest, as much as they, but they, in thus saying insinuate an other matter: & faine would they haue Christian men to tremble and starte backe for feare, or else with a light foote to trip ouer that altogeather, which the spirite of God doth stande so much vpon.

- Deut. 29. 29* Secret things belong vnto the Lord, but things reuealed to vs & our children for euer, in which sentēce of scripture we may see that there are secreats of two sorts, either still secret like the round ring, whose beginning and ending are in it selfe, and known onely to the maker: or there are secretes reuealed to the children of men, the meditation and studie whereof appertaineth to vs. According to this the Apostle speaketh *the will of the Lord, who hath known, that he might instruct him?* We haue the minde of Christ, the former of these sayings

sayinges must be left to God, the latter of these do belong to vs.

Augustine findeth fault with curiouse *In Psal. 8.*
 heades, and bold mindes, whom he re-
 sembleth to fishe, that plunge themselves
 in ouer deepe questions and that walke in
 the pathes of the bottomlesse seas, in mat-
 ters to excellent for their knowledge. And
 truely who that modest is, and hath lear-
 ned to be wise with sobrietie, doth not vt-
 terly mislike and condemne the fact of the
 Bethshemites prying into the Arke, or the
 like pressing into hidden misteries? Is not *1. Sam. 6.*
 he an vnwise man that when he may safe-
 ly vpon the pauement go in and out in the
 Lordes courtes, yet hath a fancie to trie,
 whether he can get vp and trace it vpon
 the high pinacles of the temple? and yet
 because the pinacles are as ornamentes to
 set furth the maiestie and the glorie of the
 building, and builder, who dare hudwinck
 mens eyes, that they may not veiwe the
 thinges that are therefore set in sight that
 they may be seene? *19.*

These fve chiefe pointes (which I in-
 tende some of them to touch, some of the
 to treat of more largely, and of them all
 reuerently to speake) are they aboue me-

cioned, our *Election, Vocation, Iustification, Sanctification, and Glorification.*

*Exo. 19. 23.
Exod. 3. 5.*

These misteries verely are as holy as the mountaine, wherein God himselfe appeared, and as the ground, whereon Moses stood. Wherefore aboue all thinges first put we of our showes, I meane all prophane cogitations, terrene and earthlie thoughtes, while we stād vpon these matters, while we consider these his graces, & secreats in his worde reuealed in this behalfe.

Of Election, Vocation, and Reprobation.

Election.

Rom. 9. 20.

THAT God electeth some vnto saluation before the beginning of the worlde: some and therefore not all, before the beginning of the worlde, and therefore not for the desert of them, who then were not, (which also the verie name of Election doth import) is so manifest, that the Apostle demaundeth in vehement maner: who art thou, that wilt dispute hereof, and reason to the contrarie, and gather absurdities therupō, as if the case were not so? Wherin also it may be demaūded: who art thou that coynest distinctiōs to shift of the freenes of the Lords choise? and darest thou a-
uouch

uouch, that albeit he chooseth before all worlds, yet he chooseth not freely, but for workes foreseene, and likewise refuseth? S. Paule is amased at the matter, and adoreth the Lords both certaine and secrete mercies, and iustice herein, and canst thou distinguish with ease?

Touching our vocation both inwardly *Vocation.* by the finger of his spirite, and externally by the outward deliuerie of his word effectually to certaine, and not so to some certaine, is no lesse plaine by our Sauours prayer in S. Matthew, *I giue thanks O father, Lord of heauen and earth, because thou* *Math. 11.* *25.* *hast hid these thinges from the wise and men of vnderstanding, & hast opened them to children. It is so O father, because thy good will is such.*

Wherein I obserue three points, first thanks to the father, then for what things, and thirdly why the father him selfe was induced, or rather vouchsafed to bestowe his benefits vpon some & why not in like sorte vpon all.

1. I thanke thee O father, or I confesse, 1. *Thanke-* all is one. For, as Augustine sayeth, they *fulnes.* are very meanelly learned, that know not *Serm. de di-* that there is a confession of prayse and *uersis 3.*

thankesgiuing, as well as of sinnes. Christ thanketh his father, of whom Christians may learne to be thankfull for themselves, for shall he pray for vs, and not we for our selues: or shall he be thankfull in our behalfe, and shall not we also be thankfull in our owne cause?

*Vnāque cō-
specta lino-
rem ducit
ab vna.*

If one grape waxe ripe and red, they say that the grape ouer that, doth ripen the faster, and take colour the sooner. It behoueth vs that are greene, and sowre, considering the example of Christ, and his sweetenes to grow in grace & like thankfulness to our God, confessing alwayes, frō what spring are deriued our waters, or rather from what sea they issue, or rather from what heauen, or rather how from the father of heauen and earth they descend vpon vs, which are but dust and ashes.

Gen. 18. 27

Esa. 42. 8.

He giueth vs all that we haue: onely he reserueth the prayse of all vnto him selfe. He is the freest Landlorde, that may be, father of heauen and earth, and Lord of all, and we his seruantes and the workmanship of his handes. Yet he suffreth vs to haue and enioy freely the frute and vse of all, yeelding him and paying nothing, but this, that we acknowledge and confesse that

that we holde of him and that we are his
tenantes.

2. In speciall, for what is our Saviour
thus thankfull vnto his father? *Because* ^{2. For} *What,*
he had hid the secreats and treasures of the
Gospell, from the wise and learned men, and
had reuealed them vnto babes. Consider
your vocation saith S. Paul, not many wise ^{1. Cor. 1.26.}
men after the flesh, not many mightie, not
many noble are called, I adde, were cho-
sen. For whom he calleth in time, those
he forechoose before all times, and whom
he calleth not at al, no maner of way, those
he neuer chose.

What then? is all learning & wisdom
vtterly condemned hereby, or are the ba-
ser and weaker sort onely called, are wo-
men and weauers and beggers and yonge
students to be admitted to the search and
vnderstanding of holy writ?

We knowe & professe, that these haue
soules to saue, & are bought with as deare
a price, as the best doctors and rich men
are. There is no kinde of good learning
but we commend it in the highest degree
of due commendation: and yet withall we
say: *Godlines is great learning.* Apollos ^{Aet. 18.24.}
was eloquent, but his *might* was in the

scriptures. We dispise not the inferiour: we preferre the greater gifts. Notwithstanding both eloquence, and all other whatsoeuer excellent qualities of either natures wisdom, or good arts, &c. except the person qualified with them be also endued with faith from above, they rather be occasions of euill in him then otherwise, greatly encreasing his greater condemnation.

1. Sam. 3. 1.

Reuel. 4. 10.

If Agar can be content to obey Sara, if our wisdom can submit it selfe to the Lordes wisdom, if our learning will serue as Samuel did in the temple, if the potent and mightie man subiect his scepter and crowne, if he can stoope and fall before the throne of God, these former qualities are sanctified, and God accepteth them in the persons, whom he accepteth in faith. *Not many wise welthy or mighty,* the scripture saith not, *Not anie are called.*

Because it is commonly seene, that Agar will contend with her mistresse, the Græcian presumeth of Learning, the subtle head of his policies not meanely incaged: therefore of the vsuall practise, and not howe it goeth better in some specialities

rialities the scripture sheweth. For God
 would haue all (of all sortes) saued, and *1. Tim. 2. 4.*
 yet I say not all in generall without anie
 restraint. For who then coulde resist his
 will, if he will so haue it ? Or why are any
 dāned, if he will haue all to be saued with-
 out exception? The Lords mercie is aboue
 all his workes, and the sinnefull workes of
 man can not be greater to his owne con-
 demnation, then the mercie of God to
 saluation, if God would so haue it in all.
 Notwithstanding the commaundementes
 are giuen forth in generall. Likewise the
 exhortations are vttered to all, grace o-
 penly offered, and publickly proclaimed.
Many are called, and yet few are choosen. i. Math. 20.
 inwardly touched, and well accepted of ^{16.}
 the Lorde. According to this generall of-
 fer, there is somewhat, that may be sayde
 for the iust, and deserued commendation
 of many, because al obey not their calling,
 all receiue not their saluation profered.
 And yet the conditionall will of God to
 haue all saued, if all would, is but a fancie.
 For many seeke with endeouour, which is *Luc. 13. 24.*
 more then a wil, to enter the straight gate,
 & shal not be able. Truely none shal be sa-
 ued, but whom God will, whom he will

indurate, his hart is hardned, as Pharaoes was. But most miserable were the condition of mans saluation, if it hung vpon his owne mutable, fraile and froward will.

*August. de
civit. Dei
lib. 21. cap.
17.*

Origen thinketh, perchaunce vpon occasion of this saying, *God will haue all saued*, that it will followe, that all and euerie one whosoever euen the verie diuels, finally and one day shall be saued in the ende. Concerning Origen it is well sayed that where he wrote well, no man wrote better: and where euill (and therefore not euer well: and in this, verie badlye) no man writeth worse, so manifestly against the Scriptures, and so fondly beside the vniuersall, catholike and Christian faith, touching the euerlasting damnation of the damned, either spirites or men, in so much that him selfe else where was faine to excuse him selfe therein, and likewise vtterly to detest the error.

*Epist. ad A-
lexandr.*

What sence then beareth that sentence: *God will haue all men saued*? The Apostles meaning is not hard. God will haue all saued, that is to say, of all sortes some, (as I sayed before) and therefore expressly by name, he willeth that prayers be made for magistrates, and for men in authoritie, among

mong whom also he hath his chosen. Neither doth he respect any person, in regard of sexe, place, time, degrees, and the like externall circumstances. For though not all, & euery one of these sorts, yet out of all these he calleth some, and those not for any speciall properties naturally in them more then in the rest, that are not called.

In the dayes of Elias when Achab had sold him selfe vnder sinne, and the people adored Baal, and Idolatrie getting the vpper hand was openly practised in Israell, the Prophet complaining thereof, & that himselfe was left all alone, receaued answer of comfort from the Lord, that he had left 7000. that neuer had bowed knee to Baal. Wherupon Augustine doth well obserue, & the text is pregnant to proue, that these who were reserued, left not themselves to the Lorde, but *reliqui mihi*, I left them to my selfe saith the Lord. For it is he alone, *qui facit vt & accessamus ad eum: Sic & ne recessamus ab eo*: Our first access to him is by him: and also that we recoyle not from him, relapse and fall away againe, but to perseuere to the end is a worke of God, & not of our selues.

Act. 10. 34.

1. King. 19.

10.

Rom. 11. 5.

Aug. de bo.

no perseuere.

cap. 7.

*In the Apol
of the Semi.
and in epist.
ad Greg. 13
before his
booke of the
Sacraments
and sacri-
fice.*

Esa. 49.23.

*Humilitie a
necessarie
vertue.*

M. Allen in his Apologie of the semina-
ries assureth himselfe that no wise man can
be a Protestāt 23 yeares, or anie long time
together, & yet he seeth the contrary &
is greeued thereat. But suppose that our
religion were false, & his superstitiō right,
doth it yet go by worldly wisdom, where-
of he speaketh? Or are our Rabbies & ma-
sters of Rhemes ignorāt of this, that thogh
God hath his kings & Queenes, & worthy,
noble and learned men, as foster fathers, &
nurse mothers, & good instruments in and
of his church, yet many times (& may I not
say, most often?) the lettered, the prudent,
the politicke, the mighty, the noble, & the
wise of this worlde are shut out of doores
with God, neither are they able by natural
reasons, or morall experience to discerne
no not a falshood in the principall points
of true Christianitie. Wherefore God gi-
ueth entrance to poore and simple babes,
and litle ones, the lest of all their tribes,
and smallest of account in their fathers
house.

As in plūpes & wels, where men drawe
water, frō deepe places, the bucket descen-
deth low, that the water may be brought
vp: so they that are to receiue the waters
of

of Gods graces proceeding frō the depth of his endlesse mercy in a true & an vnfained humility mult descēd ful low. For the lowly of hart, & meek of mind, he only filleth: The rich, which are rich but not in God, thee proud & presumptuous ar sent empty away, & the poore receiue the Gospel, strāgers frō the east come to see Christ, & simple sheepehards are they that heare & cary the first tidings of his bearth. This hath bē the Lords vsage & dealing from the beginning. The yonger breathern ar preferred before the elder, the weake before the strong, the simple before the wise, the vnlettered before them that loue to be saluted as venerable Rabbies in long & side gownes, at the corners of the streets & in opē places. So was Moses preferred before Pharaο, the afflicted Israelits before their hard taskmasters, & the poore widow of Sarepta before all Israell, so was Peter the fisherman, and not Pilate the iudge, Paul the tētmaker & neither Tertullus the orator nor Nero the Emperour: And as Daniel the child was esteemed before Darius princes, so he chuseth & he calleth, such as those children were in the ouen, humble & innocent men & none other. But first he maketh them as

children and babes, that they may be (not because they are alreadie) answerable to his euerlasting choise in their effectuall calling, and (as it were) first he mollifieth the wax & then after a sort he imprineth his own image in them afresh, which once also they, aswell as others had defaced.

For naturally as hath bene declared in the former treatise, what was there in one, that was not in an other, and in all alike? What was there in Abraham, that was not in Nacor? what in the Iewes, that was not in the Gētiles? Before God called them, and not the Gentiles, all alike without exception we are detained in the selfe same darkenes of minde, and disobediēce of will. And afterward when the naturall oliue, not naturall by nature, but right by choise and calling, began to waxe wild againe, when of children they became a bastard, a froward, and a peruerse nation, God left them to them selues, he gaue the ouer to their corrupt nature, and withdrew his grace, whereby they were a righteous seede. And nowe the best among them were worse than others, the scribe than the ignorant, the pharisee farre worse then

than the publicane. For these most resisted the preaching of the Gospel. And this was the iust iudgement of God, that rather opened the eyes of the simple amongst them, then of the greater personages. In the one appeareth his grace, in the other his iustice: which doth the more set out his grace, & in respect of both Christ giueth thanks to the Father, who is to be prayſed in all his workes, and worshipped in al his wayes. *Ps. 145. 17*

To proue that he hath gone this waye, and wrought these workes, blinded some eyes and opened some, stopped and hardened some eares and heartes, and (as the Scripture saith) circumcised and mollified som by his especiall grace, is so cleare, that if there were nothing els, but our Sauours thanks for the same, what needeth farther proofes? *Reprobatio.*

3. Nowe but why doth God so? elect some, and reiect som, cleare some eyes, do out and darken some? Great cause why it should be so. Euen so great, as is the wisdom of the eternall God, who prouideth, that neither the willer, nor the runner, do any thing, but him selfe taking mercie doth all in all, in the saluation of his

3

VVhy?

Ioh. 1. 2. 40

Rom. 9. 16

saincts, to the end, that the branches beare not the roote, but the roote the branches, that whosoever reioyceth, may reioyce in the Lord, and his good pleasure.

Yet all this rather concerneth his election and good choise in some, but whie doth he reprobate any? why are not certaine as effectually called as others?

Iob. 9. 4

Esay. 10. 15

*Aug. de do-
no persever.
cap. 12*

Mat. 20. 15

Who art thou that doest thus, why it & quarel it with God? May the vessel reason with the potter? the axe with the carpenter? the saw with him that draweth it? dare any seruant pry into all the counsels of his masters closet? cāst thou folow & track the way of the fish in the waters, of the foule in the air? If thou cāst do impossible things then maist thou see and discern things also inuifible. For there is the like impossibility in both. If God shold do equallie well to all, then were he after a sort so much the lesse to be praised of some for his benefites more in speciall, and singularly to them, then to others. Neither yet is there any iniquitie in so doing. For may he not do with his owne what he will, and that without mans witting? why? may he not illuminate what eye he list, lighten which candle he pleaseth, or shoot away what arrow he is dispo-

disposed, without thy certaine knowledge of his secret counsels in his most iust do-
 inges?

In this curiositie of searching farther, the
 may stand with the sobriety of creatures in
 the Creators workes, a man may aswel de-
 maunde, why all in the fielde is not pure
 corne, & no chaffe, why trees beare leues
 at all, and not all frute, why there ar aswell
 frogges as fish in the pond, as well goates,
 that will not heare, as sheep that heare his
 voice in the fold of Christ? Christ the se-
 cond person in Trinitie adoreth the coun-
 cell of his Father herin, and confesseth that
 the reason of this is this: *So it is, because it*
pleaseth thee o father so. The Papist drea-
 meth of a better will in some, then in som,
 and that maketh much as he thinketh to
 the matter. I aske: will darknesse willing-
 ly become light, will weedes be corne,
 goates, sheepe, will thornes be vines and
 beare grapes? Doth the natural man fauor
 of the things of God? would a wound be
 handled? can the flesh yeild to the spirit?
 would sleepe be awakned? Doth the dead
 in sinne, that wanteth sense of a better life,
 desire to be reuiued any one more then an
 other. But herof before. All are earthly by

*Aug. de
 verb. Apost.
 Serm. 2. Vi-
 olentia fit
 cordi &c*

nature, hated by desert, condemned by iustice, and reprobate in them selues. Whie yet some are by grace beloued, saued by mercy, vouchsafed heauen by adoption, chosen in Christ, called to the Gospel, and receaue it willingly, the highest roundle in the ladder, that man may ascend vnto, is the Lordes owne pleasure, and this, that contented Christ, must content Christians.

Prou. 16.4

For the condemnation of the wicked, there is more then sufficient desert in the reprobate, and albeit thou heare that God also is agent therin, yet beware thou imagine euill in the Lord, who as the Sun shineth into dark places, and is not darkned, and likewise as the raine moisteth the euil tree, and therefore it beareth his vnhappie, & a bitter frute: but mark: in that it beareth frut it cometh of the moisture: in that it beareth euill frute, it cometh of his own nature, and therefore worthely calleth for the axe to be cut downe, and iustly deserueth to be throwen into the fire: And know this that in one & the same action diuerse may be agents, & they diuersly to be tearmed, their intents and ends purposed, and also meanes in proceeding being diuerse, according as the persons are diuersly better or worse

worse either affected, or skild: euen as the keeper (as Seneca saith in an other case) many times hath his prisoner linckt to his girdle or handwrest, and so they two maie be detayned both in one chaine, notwithstanding the keeper be an innocent man, and a necessarie officer, and the prisoner a very Barabbas, and an vnprofitable member of the common wealth. I end this matter without farther debating. God hath to do, and sucketh out his owne glorie out of all things, especially he sheweth his goodnesse to his Saints, and his iustice vpon sinners. To fele the one is a heauē on earth, to find out the other altogether by reasoning is vtterly beyond the reach of flesh. *Quod lego, credo: non autem discutio.* What thou readest that belecue, & go no nearer, ether to the fire for feare of burning, or farther in to water, for feare of a whirle poole. Walk in thy vocatiō, folow the threed of thy calling, cōtend by orderly meanes to the end, God hath prefixed to the faithful in Chrītt his Sonne and thy Sauour.

Of iustification, the fullnesse and freenes thereof, and the comfort that cometh therby.

THe free pardon for sinne, and the sufficient ransom therof concurre alwayes

*Senec. lib.
2. epist. 5*

and meete euer in the iustified man. For whom the Lord forgiueth, to them also he giueth the possession of his Sonne, in whō all are made righteous, and without whom none shalbe iustified. And when he doeth the one, he doth the other, & both ioyntly in full mercie.

Lib. 7. ca. 10

M. Stapleton saith no, but sheweth no reason nor glimse, or shew of reason to the contrary, but this: that because our iustification stādeth not in remissio of sins alone, therefore remission of sinnes inferreth not the imputation of righteousness by Christ, as coherent with it, & don also by God: as if the Lord in his doings wold worke fīue dayes him selfe, and leaue the finishing & perfectio of that which he had so carfully and graciously begun, to be accomplished the sixt day, or at leasure by some others. But his eye seeth not, that therfore in deed are our sinnes remitted, because Christ is imputed, and that neither are these forgiven, but to whom Christ is giuen first and in order before, though both without distinction of time are giuen together to the faithfull man.

Corpus

ιδέτερον.

The Phisitians speak of a body neutrall, neither whole nor sicke, because they wāt

a name to expresse the sickenesse by. Truly by true diuinitie we haue no such either bodies or soules. Either wee be whole or sicke, quick in Christ, or dead in sinne, either iustified by him, or still remayning in our old corruptiō. There is no middle stay, *Mat. 12. 30* either we gather with him, or we scatter. All are to be sorted, either among the righteous or vnrighteous, holy or prophane, sonnes or bastards. As in the day of doome or generall iudgement, all shall be either sheepe or goates, corne or chaffe: when the iudge shall haue but a right or left, no third hand, to bid these go vnto, who haue their sinnes pardoned, and yet (as is sayned) are voide of iustice in their Sauour. Then that blessednesse wherof Dauid spea *Psal. 32. 1* keth, *Blessed are they, whose sinnes are not imputed, and whose iniquities are couered*, shall be either vtterly denied men, or in full deliuered, so pronounced by the Prophet, because of the not imputing of their sinnes, which cannot but imply the imputation of righteousness by Christ withall, which is the couering of sinne. *The d Etrm of forgine- nesse of sins in Christ most comfor sable.*

This blessednesse most happy must bee sought for euer, til it be fully found out here, and perfittly enioyed in heauen. So wee

preach and so we beleue, and this we pray for: the glad yeare, the acceptable time, the release of debts, the remission of sinnes, & the imputation of Christ with his merits. Verily, the very hinge of Christianity, the key of religion, the peace of conscience, the water that allayeth the whirlwinds and tempests of a troubled soule, the wine that gladdeth the heauie hart, and the oyle that cheereth the countenance of the sorowful man that droupeth, and hangeth head as the bulrush in remorse of his offences, are contained herein, and depende vpon this happie and heauenly doctrine, of our free iustification in Christ Iesu. The partes whereof properly taken to be are but two: the remission of sinnes, and imputation of righteousness: the sinnes are ours, the righteousness Christes. The remitting of them vnto vs, and the imputing of that which is none of ours, are freely bestowed by speciall fauour vpon the faithfull: and so of sinners and vniust, we are reputed iust, and become saued soules for Christes sake.

*The parts
of iustifica-
tion.*

*Of the righteousness of Christ imputed
vnto, and not inherent in a Chri-
stian man.*

Farther,

Farther, fitlie to declare how far remission of sinnes stretcheth, and in what maner precisely Christs righteousnes is reckoned ours, requireth the longer stay herin, because the aduersaries haue enwrapped, & hedged in the matter round about with thorns, that an vnwary hād can hardly cōe to the truth without dāger of pricking. For of remission of sins, they haue made a rasing out of sin quite, as if no sinne remained at al after baptisme: & of imputation, they make a very imprinting of a perfit righteoulnes in vs: in both pointes erring very wide frō the truth. For albeit the guilt of sinne be remitted, and that no sinne hath any such sting, as can wounde to death euerlasting: Yet the full abolishing of sinne is not in this life, but after death in the life to com. And albeit vpon our effectual calling, faith in Christ (which is the gift of God) straight way in conuenient time frameth a new by grace in Christ all our thoughts, proineth our lusts, schooleth our affections, and ordereth a right the whole race of our life to a better course, and likewise although it be truly said Christ dwelleth in vs and we are his holy temples, & that we haue in vs his righteousnes, his, because it procedeth frō

*Stap. li. 5. es
lib. 7. ca. 10*

*Rhe. Note.
Ro. c. 4. ver.*

7. 8

Phil. 3. 29

*Concil. Mil-
lenis. can. 3*

his spirit, when we belecue rightly & liue accordingly, yet that righteouſnes whereby we are iuſtified, is reſident onely in the perſon of Chriſt, & is not inherent at all in vs, for this were to make vs not onely his faithfull ſeruants, and obedient children, which is our dutie and muſt be ſo: but to make our ſelues very Chriſtes & Sauours of our ſelues, if not in whole at the entrie of the firſt receauing him, yet in the chiefeſt perfection therof, in the end of our iuſtification, purchaſing it to be really inherent and perſit in vs by meanes of deſerts.

*And. ortho.
expl. li 6. ca
de iuſtific.*

*Rhem. not.
2. Rom.*

The later Papiſtes, eſpecially ſince the councell of Trent haue moſt miſtaken our iuſtification, which when thy haue graūted it to be fre, calling it a firſt free iuſtification, yet by glozing to & fro therupon, haue much alſo impayred the freeneſſe therof, and then in iuſtification, which is but one, being verie ill vnderſtood (as the mad-man thinketh he ſeeth two moones for one) they haue found out another in the ſelues, which being made vp of good workes, muſt preſent them iuſt before the tribunall ſeate of God, and deſerueth euer laſting life, & this they call a 2. iuſtification.

*Stap. lib. 10
cap. 2
Iuſtification
importat
vita ad vitam
eternam.*

Verily we for our parts can not but ingeniouſly

geniously protest & confesse: we haue not
 so learned Christ, and herein nothing can
 comfort vs more thē this, that we haue not
 bene brought vp in the schoole of Trēt by
 Andradius, or as auditors at M. Stapletōs
 feet at Doway, or els at Rhemes vnder our
 late translatours there.

Our righteousnes is Christ. We are iust
 in him, not in our selues. For his sake our
 finnes are not imputed, but his innocencie
 is imputed. In him it hath pleased the Fa-
 ther to be reconciled. And so ar al iustified
 freely by grace through the redemption
 which is in Christ Iesus, both is in him, &
 by his means. But I say which is in him in-
 herētly, & not cleauing to vs. For the truth
 is, the womā is clad with the Sun in the re-
 uelatiō: that is to say: the church is couered
 with the righteousnes of Christ, the Son of
 God. But as a garment sticketh not to the
 body, no more doth the perfectiō of Christ
 cleue or stick in the person of any Christiā
 neither is he, or his righteousnes, or a righ-
 teousnesse in any degree in this life perfit
 imparted, or gotten, or purchased by any
 way of cōmixture & confusiō, but he only
 is ours by imputatiō, the pay & ransom of
 our dets, though we personally defray and
 pay no farthing therūto.

Coloss. 1.20

Eph. 1.7

Reuel. 12.1

1. Tim. 2.6

ἀντίλυ-

τρον.

The sonnes of men that meant to build a tower that should reach to heauen, when they all spake one language, euery one vnderstanding his fellow in the same tongue, their worke went forward. For an vnderstanding consent is much to farther, either the euil intents of the wicked, or the godly indeuours of the good. Wherefore the Lord descēded & cōfounded their tongues, that they might not all speake with one lippe and language, and so was their building interrupted, and it came to nothing, the place receauing a fit name (Babell) of a deserued confusion. Our aduersaries, whilst they nestle them selues, agreeably together in an opinion as it were legions of vncleane spirites in the bosoms of the simple, they beguile the soner, & the moe. But in this their building, wherby they would pile vp merits & works of deserts, & mortar the together, in the lande of their owne flesh, the top whereof should reache vp to heauen, the Lorde coulde not suffer suche proude gigantes so vngraciously to impaire his glory, & to haue their foorth, but by his prouidence hath descended, and diuided their languages, among them selues. One saith one thing, another sayth another thing.

thing. Pigghius a chiefe master workman
 with his felowes, & M. Stapletō a fine buil-
 der after the newer fashion with his mates,
 can not agree together about the founda-
 tiō of the worke. Pigghius wil haue works
 preparatory, & deferring the grace of God, *Lib. 7. cap. 9*
 to be the ground work. M. Stapletō liketh
 not that so well. Againe which way the
 frame should rise, and vpon what pillers it
 should rest, they vary more. M. Stapleton
 would haue mans righteousnes to rely and
 be in & vpon mā himself. Piggh. being bet-
 ter skild, in this cause of more remors & hū-
 blenes of mind misliketh that, & shewes by
 manifest demonstrations it must be other-
 wise. Yet Pigghius good aduise largelye
 layed foorth in this respect in his bookes,
 could not be heard in the conuent of Trēt, *Seß. 6. c. 2. II*
 amongst whom if any were wiser & better
 then others, they were least regarded, and
 soonest reiected. But whether it were by
 reading M. Caluin, & in him the Scriptures
 of God fitly and forcibly applied, or other-
 wise God opening his heart by what and
 whom as instrumentall meanes I can not
 tel, certainly Pigghius letteth not to speak
 the truth in plain tearmes, & concludeth it
 with euident & like sound reasons. M. Sta-

pleton notwithstanding still buildeth his tower of Babel, without lime and sand, or rather vppon the sand of fraile and weake man, the fall whereof can not chuse but be great in the day of triall.

*Controuerf.
Rasib.2*

Very well & wisely (saith Pigghius) we are taught being void of righteousnesse to seeke it, *extranos* without our selues, *in illo* in him, in Christ. Wherin if it be demaunded how & by what right I cā be righteous by

Iohn. 15. 14

Rom. 5. 19

A rule of

the Law &

a good rea-

son in Phi-

losophy.

Arist. Eth.

l. 3. c. 3.

That what

a man doth

by another,

after a sort

he doth by

himselfe,

and it is so

accepted,

except euer

where a per-

sonall per-

formance is

required.

the righteousnes that is in an other: It is easily aunswered: by the right of friendship, wherūto Christ hath vouchsafed to accept vs, cōmunicating, & laying all that he hath in cōmon vnto vs his frinds. And as by one mans disobedience many were made sinners, euen in the guilt of sinne, then whilest they were but yet in the loines of Adam: so by one man cometh righteousness vpon al: and albeit we and his person be distinct, yet that which he the head hath paid for vs the members of his mysticall body is as sufficient, as if we the members had payd it our selues. And a great deal better it is, that such treasures should be kept rather in the hands of a strong and safe keeper, then of them who once had bene prodigal childrē & might be again, if their patrimony were deliuered

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deliuered them nowe in as ample or more ample maner then it was at the first.

This is once: harm there can com none by this doctrin, but good: For as the iustice and mercy of God, hereby is the more perfectly establisshed, so our righteousness is as well obtained, & likewise better confirmed in Christ our elder brother, vnder whose perfumed, & most fragrant & sweet attire, & in whose absolut perfection we appeare perfit before God, & receaue the blessing, as Iacob did in Esawes garments, & not in his owne, at his father Isaaks hands: which story S. Ambr. & others by way of allusiō cōueniently alleadge to this very purpose, of mans iustification before the Lord.

Gen. 27. 27
Ambr. de
Iacob. &
vita beat.
lib. 2. cap. 2
Gen. 27. 1

Yea, but God is not like Isaak in his old age, whē his eyes were dimme, that he will take one brother for an other, or impute righteousness to a mā that is not righteous.

In deede when we shew, both by the naturall propriety, and common vse of the word *Iustificyng*: that it doth not import any imprinting or an indument of any quality in a man, but an absolutiō, as in iudgemēts & in the cōsistories of men, so before God, when we are absolued, the reply is made, that God will not absolue the vnrighteous man, and that he discerneth, who

Stap. 2. prol
in 5. lib.

are who, well enough.

And who denieth this? we knowe and acknowledge, that so great is the ielousie of our God, that he will not suffer the vngodly to take his* couenāt in their mouths much lesse to enioy his blessings. * No vncleane thing shall enter the holy citie, the workers of iniquitie shall not come nigh him, for his face is against them, to roote them out. Thine eyes are cleare o Lord, & thou canst not behold iniquitie.

But what shall we say then? Shall I say, we are righteouse, & that we haue no sin? Of sanctification shalbe spoken afterward which they blinde & confound with iustification. If we say we haue (not onely haue had) but yet haue no sin, our tongues will falter, for our harts can teach vs a contrary lesson; or if our hearts be a sleepe, God is greater then our harts. If he enter iudgement not with his enemies, but with his seruants, who shal abide it? who can answer one for a thousand? who shal appear innocent, & be pronounced righteouse.

The case is waighy, & requireth diligēt attention. If we confesse our vnworthines, health may seeme to be far frō sinners. For the wicked shal come to nought, yea and their

their hope shall perish. If thou darest deny thine vnrighteousnes, then art thou the more past grace, and the deeper in sinne. And yet as whē the Patriarks had throwē their brother into the pit, they went aside, and without remorse fell to their meate, afterward their old sinne, & vnkinde dealing, came fresh to their minde, so the fat hart that can not feele when he sinneth, and how he woundeth his soule in sinning, the time shall come when it shall haue a liuely and a bleeding sense thereof, and a sentence accordingly.

Gen. 37. 25

Wisd. 5. 3.

Then, belike, whether we feele and cōfesse our vnrighteousnes, or else bragge & presume of a righteousness, all is one. No, not so, for happie are they, that findeing their infinite defects, & innumerall wants, nakednes of good, and guilt of sinne, thereby come to that grace and wisdom, by grace to seeke for supply of better things, and helps in him, that is able and sufficiēt in this behalfe. Wherein an humble agnition of sundrie our imperfections vnfaignedly made from the hart, and truly in respect of trespasses ineuitably committed euen of the best men, doth not repugne or withstand, but establisth, as I saide before,

and meruelously settle in mens hartes, and greatly set furth and commend the righteousness and grace of God, whereby we obtaine in Christ, that which is not in our selues: perfit wisdom, true holynes, entire righteousness, and euerlasting redemption. For look what he our mediator surely did in our names, and for our sakes, that the Lord accepteth as done to him selfe, by vs conditionally, that we still rely vpon him, trust in his mercies, embrace the promises, renounce our selues, and leane to Christ.

Esay. 50. 11 The Prophet Esay foretold what Christs office shoulde be, and was to do: that he should iustify many, and by what meanes, by bearing & sustaining their sinnes, which he did vpon the crosse, when he made due payment for them & full purchase of that holynes, which he began at his birth, and continued in the hole race of his life, and finished with his death, but declared more apparantly by his rising againe. As the *Apostle* speaketh to the Romanes: *He died for our sinnes, and rose againe for our iustification*. Who as in earth taking our nature vpon him, became the mediator between God and man, so also now still in heauen, he is remainyng an intercessour for vs, to the

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the father in our needes and necessities
whatsoever. And this his continuall inter-
cession for vs, amongst other things doth
manifestly declare, that which a good
Christians conscience doth oft tell him of,
euery night, whē he goeth to bed, & euery
morning when he riseth, and euery houre
when he thinketh on his so many duties,
that he oweth to the Lord, that question-
lesse he hath not such a righteousness in
him, as euery sinneful Papist prateth of, but
in deede in account before God, hath no
more true goodnes, then proud men can
haue, and howe much that can be, let the
hūble iudge. But towching perfection or
imperfection of righteousness more distinct-
ly it shalbe saide in that which followeth.

*Of the regenerate mans imperfection, yet re-
maining, and of an impossibilitie of the ex-
act keeping of the law.*

Ovr Sauour preferreth common strum-
pets, prophane Publicanes, and grosse
sinners before proud Pharisaicall boasters.
Yea the very Pelagiā in shew is better thē
the hauty Pharisey, thogh also somuch the
worse, because in words he is more modest
confessing his vnworthines, & yet in harte

Mat. 23. 31

Luc. 18. 3.

beleeuing the contrarie, and recknoning of a naturall perfection, and of a faultlesse integritie. But who taught him to make a diuorse betwixt his tung & his harte? if his hart be pure, why dissemble his lips? if his lips speak truth, why doth his hart dissent? The Lord resisteth the proude in hart, and the lying lipps he will destroy. This fine tricke of hypocrisie, the Papist hath borrowed of the Pelagian. For they be of great familiaritie, and neare kinne, and therefore may be bold one with an other.

Aske any Papist, one or other, whether he thinke himselfe righteous or no: he wil say no, and deny it with open protestatiō. Aske him what he thinketh of an other, he wil answer if a man will contend, & endeavour thereunto, the Lawe is not so harde, but it may be done and fulfilled: nay he will go farther and defend a greater perfection to be in Friers, Monkes, Iesuits &c. then God either of his wisdom could, or of his iustice would commaund in his law. But aske the Prophets, Esaie, Daniel, and Dauid, what their iudgement is, and these because they are of an other spirite, will make a diuerse aunswer: that there is not a Sainte, but doth pray to be pardoned, shame

Psal. 12.3.

*Workes of
supereroga-
tion.*

Rhem. not.

1. Cor. 9.16.

Psal. 31.6.

Daniel. 9.7

Esa. 64. 6.

shame and confusion belongeth to all, the verie righteousnes of man is as a stayned cloth.

Vnto these last wordes out of the Prophet Esaie, Maister Stapleton agnizeth, *Lib. 6. cap. 22.* that : Now adayes the writers of his owne side, haue aunswered, *admodum varie*, verie variously. But is it possible? I had thoght Papists could not haue iarred, or varied on iot one from an other: for so they can falsly brag. I graunt the spirit of an interpreter may be examined, & iudged by others. For *1. Cor. 14. 32.* men are men, and being diuerse, because all haue not all truth in such measure and knowledge of euery circumstance, they may write diuersly. But what is the cause of this their so great varietie in a matter not hard? Verely, no meruaile if you run sidelong, and a slant (like a hare down an hill) or, to and fro, some one way, some an other, and not furth out right and directly all, when you come near a text, that maketh after you, and in pursuit can not but ouertake, and quite ouerthrow your errors. *Bert. de propri. verb. lib. 18. cap. 68.*

To omit all others, because you omitte them to, how take you, M. Stapleton, the Prophets meaning to be? Marry, that their

former righteousness in the corrupt times vnder Achaz & Manaf. was stayned with their latter vnrighteousnes, the abounding, not that the wordes concerne the workes of the Iewes, that were good then, or may be applyed to the righteousness of Christians now, and that the Prophet speaking as of himselfe among others withall, doth but after the maner of Preachers reprehending the peoples vices seeme to include them selues with the rest, howbeit, they be free from such popular enormities.

So you say maister Stapleton, and a mā would thinke to the purpose altogether, if he see no more then you doe, or no farther then you are disposed to shew him. The Prophet doth not preache but pray in this place, and he giueth furth the confession of the whole Church, as may clearly appeare by these wordes. *O Lorde we are all thy people, &c.* It is true, that they had not onely stayned, but changed their righteousness into vnrighteousnes, the place of iustice into a lodge of murtherers, their wine into water, their goulde into drosse, &c. Yet in the Prophetes prayer there was more then this. For the Lorde being prouoked to iust wrath, by vniust dealinges,

*Esai. 64.
vers. 8. 9.
&c.*

dealings, as he will punish their grosser faultes, so will he not pardon, the imperfections of their best vertues, except they be content in humilitie to prostrate themselves, & confesse their own vnworthines, not onely when they openly sinne, but also when they seeme to do well, & to serue him most. So Iob a iust man, yet feareth *Iob. 9. 28.* nothing more the his works: & Esay knoweth with how true wordes, he conceiueth his prayer.

Let not M. Stapleton reply herein also, that Esay includeth himselfe generally in tearmes, and not in truth. For a man cannot abide a false rich begger, specially if he knew him to be rich, and yet heare him to protest his pouerty, & crauing reliefe, & nedeth none. But howsoeuer man may be deceaued, or perswaded with the hypocritic & fained teares of importunate dissemblers, certainly God will not be mocked. As we belecue, so must we pray, & so did Esay, whose praier is therefore written, that it might be a pattern to all posterity, to beleue, pray & confesse in like maner. Neither doth the exāples, of Noe, Iob, Zac. & the like disproue that which we auouch, that the righteousness of the best being

exactly tried at the touchstone of the Lawe, shalbe found drossie, impure, and euen as a defiled garment, which is not cleansed, but with that sope which purgeth all. And woe worth them who euer, that seek to admixe their own sweat, with the blood of Christ.

Noa.

Genes. 6.8.

Noah was a iust man, that is, was iustified in expectation of the Messias to come, and very iust was he in comparison of the iniquities of the old worlde, vnto whom he was a preacher of righteousness and godly life, but the Arke that he made was a tipe of his saluation to be sought for in Christ, for whose sake he founde grace & fauour in the eyes of God.

Iob.

Likewise Iobs confidence was not in him selfe, but in that he certainly knew that his redeemer liued in whome also he should be reuiued, & whereas somewhere he pleadeth his innocency, what sicke mā being extreameley affected hath not now and then an extraordinary pang? Yet Iob, as he complaineth of his griefe and heauy sorowe, so withall he maketh confession of his greeuous sinnes, (which are, we know aswell the causes often of sorow & sicknesse, as the instruments of triall) and
in

In plea of his innocencie he doth it not against God, but against his enemies, as likewise in respect of the folly of his vnwise friends, who like miserable & vnskilful Phisitians, misapplied their phisik, otherwise good enough, he tearmeth them, as they well deserued. And whē he appealeth to the holy throne of God. What doth he? he laieth furth the ground of his harte vn- fained, because he defied the hypocrisie wherewith they falsly charged him.

So Zachary & Elyzabeth a iust couple, *Zachary & Elyzabeth.* patrons of godlines to all, and namely to all, that are in holy state of wedlocke, and a most faire example, for ministers, & ministers wiues, both for the lawfulness of their mariage, and also for their vpright li- uing therein, notwithstanding that condi- tion of life. For these both though married, yet were they, *Iust before God and walked in* *Rhem. nos.* *all the commaundementes and iustifications of* *in Luc. cap.* *the Lord without reproofe.* Which is as great *1. vers. 6.* a commendation as may be attributed to *Stapl. lib. 6.* man. *Iust before God: walking in all the cō-* *cap. 13.* *maundements (morall) and ordinances (ce-* *remoniall) without reproof.* And verely at the first blush these wordes cary a great shew of an absolute perfection against all,

that hetherto hath bene auouched. For, these two are saide to be iust, and we hold speaking strictly, no man is iust. These are tearmed iust before God, and we teach that no flesh shalbe iustified in his sight of right in it selfe. These are here commended to haue walked in all the hestes of God without reproofe, & we shew that this much was fulfilled onely and solely of Christ.

*Fox. Ser. de
Christ. cruc.
L. Tomson
against
Feck. &c.*

Psa. 130.3

The solution and ful aunswer of all this, hath bene well made of many, and not verie long since in writing by fundrie learned, and godly men. I will but dippe the same cloth in the same die againe, because still our aduersaries cease not to obscure & deface the true colour thereof as much as in them lieth. And first, these were iust before God, not because God could not, but because God would not find fault with them. For *if thou obserue what is done amis, O Lorde, who shall abide it?* shall iust Zachary? or is not Zacharies distrustfulnes recorded, and therefore the vse of his toung taken away for a time? or may we thinke diffidence & distrustfulnes to be no faulte? or if he offended but in this one fault alon, was he not euen for that one faulte in the rigour

For, hold these are teach fight com- estes that ely of this, not ve- lear- e the cause are & ch as e iust l not, with amis, t Za- ulnes toug hinke ulte? alon, n the ighour

rigour of iustice made an offender of the whole law? but how then saith the scripture, that Zachary was iust? no doubt, not if God should haue measured the righteousness of Zacharie, by the rule of the law, and yet no doubt was he a iust mā as Iob & so accepted, and walking with God as Enoch in the Lordes sight, in singlenes of minde and not in an harte, and an hart: but in sinceritie, that is to say, before God, and that in all the commaundementes, endeavouring the obseruation of all without exception, and not specially keeping some and omitting the rest, as if a man would ward a gate of the city, and suffer all other places els voide without their watch: neither is (all) so taken, as if al had ben simply perfourmed to the full: For he offended in parte, as is plaine, in not beleeuing the message from God, and it is said, they walked, which doth somewhat argue that they were but in the way, and not at their journeyes ende, whereunto they con- tended onewarde, reuerentlie before God, and carefullie before men without reproofe.

*Iam. 2. 10.**Iob. 1. 1.**Gen. 5. 22.*

And in this their iorneie to passe away the way, and the tediousnes thereof

Zachary singeth a ioyfull song concerning the Lordes mercifull visitation and his deliuerie from the handes of our enemies, & of remission of sins, & of a strong saluation in the house of Dauid to be purchased by Christ, to Christians, & not by Christians to the selues. And Zachary was verie well exercised & skilfull in such ditties, & in none other but these. For whereas he was a Priest, his vse and dewty was to offer for sinnes, both for the peoples, and for his owne first. Which thing (sayth Augustine) some seeme little to consider, who vrged Zacharies example in like sorte, as the Papistes doe, vnto whom he aunswere then, as we do to the Papistes nowe adding withall, as Augustine doeth, that the sacrifices of Christiane prayers: *Forgiue vs trespasses*, importeth remnâts of imperfections in Christians, euen as the old oblations did in the Iewes, both priest and people, till this our imperfection in this world be chaunged into perfection in the world to come. And although some be iustified the some, as gold cōpared with drosse, or siluer with tinne, or gold with golde, or siluer with siluer, that is to say the good with the bad, or the good with the good,

*Epist. 95. ad
Sext.*

*Rhem. not.
Rom. cap. 3.
vers. 10.*

the

or the best among theſelues, or though all
 in commo whom God vouchsafeth fauor
 & pardō may be called iust, because they
 are iustified, and reputed so, & acquitted in
 Christ, yet this being well considered, that
 men after grace receaued, they haue recea-
 ued but a measure of grace, is it not a folly
 to dream of perfection? The Philosopher
 could tell them, that that is perfit, which
 wanteth nothing. But how many and how
 great are the defects euen of the best? And
 then if the strong men faile what shall the
 weake do? If the horseme yeeld & fly, shall
 the footmen vndertake the battle, & win
 the field? If God finde imperfections in his
 chiefeſt Saincts, & deereſt frinds, & louing
 eſt children, in Abel, Enoch, Melchisedeck
 Abrahā, & the like: a great number of who
 are reckned vp by name in Auguſtine. Shall
 a begging frier, or an idle monke, or a sedi-
 tious Iesuit vaunt of perfection before the
 Lord. To help out the matter M. Stapleton
 doth diſtinguiſh of perfectiōs, though not
 perfit, yet perfit *in ſuo genere, & ſuo modo*, in
 their kinde & after their owne maner. In
 deede ſo may they be perfit in the hieſt de-
 gree, in their own kinde, & after their own
 faſhion, that is to ſay, perfitly bad, & ſo

*Ariſt. lib. i.
 de cæl. cap. 1.*

*Auguſt. de
 Natur. &
 Grac. cap. 36.
 Rhem. not.
 Mat. 19. 21
 Lib. 6. cap. 6*

much the worse, as they more presume of a good perfection. But that imperfection in one kind, should naturally be a true perfection & yet vnperfit in the same, is verie strange & a monstrous speach in our eares. What? not after a sort? nor in his kinde? no southly. For Pelagius might the, euē as truly haue answered with such kind of distinctions for the perfectiō of his pure naturals, that they were perfit in their kinde. So māgle a man, & cut of the chief parts, head & all, & yet you may say it is a perfit body in that kinde, as in such a case it may be. But where is Aristotels definitiō: there is nothing perfit, that wāteth his parts? Yet because we build not vpo mē, what doth the word of God require? all our soule, all the body, all the powers & faculties of both. If ought be wāting in either, there wanteth that perfection, that the law requireth and Christ commaundeth: *Be you perfit euen as your father is perfit.* This is the mark, endeavoring toward it, shooting faire, or coming neare is no perfectiō, except by way of comparison to the that are stark naught, or worse then they. For the lawe requireth more, & our duty is greater then so, they reply, no, not so, as though no more were exacted,

exacted, then personally of our selues can be performed, or else that there is an exception from such exactnes.

The sick womā in the Gospell, the more *Mar. 5.26.* she went to physick, the worse she was: so an error, the more it is defēded, the bigger it groweth. And so it fareth, with these that would be their owne sauours & shut out Christ. First they triue for a perfectiō: when that is disproued, they would be perfect with an imperfectiō at the least, & when we shewe, that that is a meere toy, as they meane it, then they say God requireth no more at our handes, then we can do. Now whether God doth so, or no, in proceſse yet a litle further shalbe considered, albeit hereof hath ben sufficiētly debated before.

Our Sauour Christ, that iustly coulde, vniustly would not, & neuer falsly vpbraided, the people whom he loued so tenderly, obiected vnto them, the breach of the Lawe: *Did not Moses giue you a Lawe, but none of you kept the Law?* and least he should seeme to touch som & those of the wickedder sort onely, & not all in generall the best amongst them are not excepted: *None of you doth the lawe. None.* Or be it (which I take pperly to be the meaning of

the place) Christ speaketh onely to the iust reproch of the vngodly, and no meruail. For the godly agnize their imperfections most willingly, but the godles stād at staues end with God, & plead, not guiltie, against their own conscience. Wherefore in speciall were such rather to be conuincd of sin, then those that in humblenes of minde, confessed, they were sinners, and craued pardon for their sins. Yet in respect of either the voluntarie confession of one sort, or the pretended hypocrisie of the other, reprehended of Christ, it is more then manifest, that the law was trāsgressed of al.

But this was *De non facto*: they did it not; but might they not haue done the law? or if they being naught, could not doe well, coulde not their betters, or can not the best performe the law?

Act. 10. 15.

I woulde be loth to call that, or them impure or polluted, or any way imperfite, whom God hath sanctified, and persited in his sonne. But this is not the question, what we are reputed to do in Christ: neither shoulde this be the question, whether by the spirite of God and grace through Christ, we can fulfill the Lawe. For the Lawe exacteth full obedience proceeding

Rom. 11.

as from our selues, if we once seeke to be justified thereby. Yet because our aduersaries cal that now only into controuersie, what man can do by the helpe of grace, thereby at least to maintaine somewhat in them selues, as if they would say, that they could swimme if they were held vp by the chinne, and they can keepe the law, by the grace of Christ, and spirit of God. *Rhe. notes Ro. c. 8. v. 4.* I confesse by the grace of God we are that we are, & the grace of God is not in vaine in his own children: yet not in so full measure, or rather without measure, as it was in Christ, who onely was able to vnder- take that, that no man euer hath done else, or shall do herafter, or can do at any time. For if it were otherwise, what singuler thing ascribe we more to him, then to som other? A greater matter then the fulfilling of the Law is hardly found. Therefore they set the birth, and life, & passion, & person of Christ, at a very small, & vile prise, that make no more accompt therof, then to be as it were but a paire of oares to conuey vs somewhat the easilier thither, whither *August. de verb. Apost* happely with more leasure, and som greater laboure wee might come at length, ¹³ wherunto in deede we can neuer attaine,

but by him, and by him alone, as an wholly agent therin.

M. Stapleton demaundeth thus much: whether grace & power diuine, haue not that force, as to remoue that our olde corruption, which was contracted and drawn from Adam, and likewise to restore againe the perfection that was at the first? whereunto his own simpering answer is such that it seemeth to burn his lips in the vitterance of certaine allegations out of Austine and Ierome. For both of these are more for vs, he knoweth full well, then for him in all their discourses hereof, if they be wel wayed and wisely considered. Who disputing to and fro, do rather precisely teach the omnipotent ability of God, then exactly define, that man is or may be, or certainly euer ether was or shal be of such a perfectiō in this life. M. Stapleton him selfe, doth but say, *Non abhorret Ieronimus ab ista sentētia*: Ieromes stomake doth scant serue him to tast of M. Stapletons corrupt viandes.

Hierom.

The Law is possible, and the Law is impossible, two contrary sentences in sound, and yet they both true in som sence, as the two cherubins sitting opposit ech to other yet both looking into the propitiatory: so these

these sentences though seeming contrary,
yet respect either, a known truth in diuini-
ty. If we cōsider man either in his first crea-
tion, or in his glorified estate after this life, *The sub-
stance of the
Law remain-
eth in
force euē in
the next
life.*
the Law was possible, and shalbe easie. By
the way if any aske whether Moses Lawe
shall serue in the world to come, I am of
opinion in substance, as of louing God
aboue all things, and others as our selues,
it shalbe the same, though not in circum-
stances which must needs suffer alteratiō,
with the change of the whole world. Then
again the Law is possible to be done, for
it was done of Christ. And againe in some
sort it may be sayd to be possible, and done
of Christians, for God deputeth all to be
done, when he forgiueth all that is not dōe.
But the Pelagian thought him selfe a trim
man, when he could say as the Papist doth
say, God doth not commaund impossible
things. Yes (sayth Augustine,) and shew-
eth the end why, to hūble men, & to teach
thē the goodnes of the forgiuer, & also their
duty in crauing forgiueneſſe of the Lorde.

The same Augustine some where doth *Augustine*
also in as expresse words as may be, auouch
that the Lawe is possible. True. But with-
all it is woorth the labour the while to

*Ep. ad Hier
19. ad Vin-
cen. Don. 48*

*Serm. de
Temp. 232*

obserue in so learned a doctour some certaine circumstances, the better to attaine to the true meaning of his doctrine, that the bare name of such a father cary no mā away. If he did simply say so, yet the foundation of our beleefe is not grounded on man, as Augustine him selfe sheweth full well in numbers of places. But concerning the present question, Augustine was farre enough from a Papisticall pride in an imagined ability of humane perfection. When his auditors waxed slack, & weary of well doing, & yet because sinne is neuer without a shift, they vsed to say: that they wold do this or that, but could not do according to Augustins exhortations. For example. I can not loue mine enemies, sayth one, I can not refraine my selfe from drinking, sayth an other, I must needes be drunke, especially when such or such a personage enforceth me: Austin replieth: *Nolle in culpa est nostra, & non posse pretenditur*. O sinfull man whē thou wilt not, thou pretēdest that thou canst not do thy duety, either in louing thy neighbour, or in forgoing thy lusts. God that giueth more grace then so to his children, knoweth best, what thou canst do, and that so idle, and friuolouse excuses

excuses wil not serue. Neither doth Austin argue the plenarie fulfilling of the whole Law exactly in all points, but onely endeavouring to perswade to charitable dealing, sayth, though thou canst not do this or that, fast, sell all, &c. Yet canst thou not loue? canst thou not haue charitie? whereby I gather, as out of him so elsewhere out of other writers, that this word impossible is not taken for an impossibilitie in euerie kinde of degree, which no wise man will yeeld vnto. For albeit we can not possibly be so perfit in the same equality as is required, yet a desire by imitation, and in some degree by grace may be and is in vs: as it is in the Poet of the sonne that followeth his father, though he could not keepe pace with him: *Sequiturque Patrem non passibus æquis*: we may follow, though we can not or runne cheeke by cheeke, (as the pro- uerb is) iumpe so fast, or iust so farre, as is commaunded: yet no wise man dare call this that perfection that the Papist would haue.

The Law is not impossible in part, but in perfection.

Clem. Alex. paedag. lib. 1. cap. 6

Virg. æn. 1. 2

But the nature of man is like the lazie houswife, that when she had more to do the she knew she cold wel dispatch, taketh and sitteth her down, & letteth al yndone.

farther, from meriting. For imperfection meriteth nothing, but craueth pardon, because of default.

But we will go on in precise tearmes to speake of merites. As grace is free, & cannot stand with merits, so merits deserue, and need not grace, if they be merits. The East and west, will sooner meete together, then grace and merits wil meete together, and agree in one in the saluation of man. For if thou wilt be saued by the one, thou canst not by the other. Neither maist thou part stakes betwixt them both. For the Apostle taketh away desert, before he establisheth fauour and grace.

Lib. 10. c. 2

M. Stapleton singeth in a quite contrary tune to this: and telleth vs in plaine and shrill wordes, that the inheritance of saluation (albeit the very word inheritance might haue taught him an other lesson) is giuen to the sonnes of God, not because they are sonnes (freely by fauour) but because they are his good children: neither yet because they are good, but (withall) because they are children and good. As if partly we inherit by fayth, wherby we are his children, and partly by workes, which must make vs good, and whereby in greater parte

tion part we deserue, which Austin sheweth to
n, be no safe way.

I aske this question by the waie: maie
we be good, & yet not his children, or can
we be his children, and yet consequentlie
not good? What God hath coupled, why
The doeth M. Stapletons vaine strength ende-
ther, our to hale, and rent a sunder? If wee be
ether not sonnes, then are we naught, nether pos-
man, sibly can we be good by any working. For
thou all good works, before they deserue the
thou name of good, are first halowed in Christ,
ne A- sprinkled with his blood, wrought by his
esta- spirit, and offred in his name vpon the al-
ter of faith, as proceeding from his deare
ntra- children, or else they be naught, and being
e and naught, they can make nothing better. But *Act. 15. 9*
f sal- if we be once his sonns by faith, which pu-
rifice the hart, and indueth with his spirit,
on) is which sanctifieth the soule, how can we be
cause not good? And now being his sonnes by a
ut be- purchafed priuiledge, not of desert but of
either adoptiō, the ar we also heirs, coheirs with
hall) Christ, in this life here both to do wel, that
As if so graciously a father may be glorified in
we are his children, and many times to suffer euill
which the worlds hands, that we may be glori- *Rhem. notes*
great ed with Christ in heauen, which is a con- *Rom. 8. 17*
parte

dition expressed in S. Paule not as a cause precedent to make vs sonnes, and so heirs, but as a consequent of duetie, because we are sonnes, and heires, that therfore we ow all duety, and in reason must, being members be correspondent, & aunswerable to the head, that in the ende we may enioye most freely the performance of what so euer was in most free maner before promised. For as the promis was fre at the first, so the performance being greater and more comfortable in the effect, can not be lesse free in the end, then was the promise at the first offered.

The greatnesse of saluation in our state to be glorified after the consummation of all thinges cometh afterward in due place to be spokē of. In the meane time to shew how litle such so infinit a blessing can be worthely and of desert attained vnto, is thereby manifest, because that glory is infinit, and the desert, if it were desert, yet were it finit. For the glorie is eternall, and the merit temporall, the one ended in a small momentary time, the other euerlasting without end, in so much that wheras there is without all dout, no proportiō nor comparison of equality betwixt the desert and

and the thing deserued, who can auouch that he can deserue, or who dare say, I merit, or I purchase with the rustie monie of mine owne fraile workes, the glorious crown of euerlasting saluation, euen as a hireling or a iourney man doth his wages?

As in bargains there is no euen buying or selling, but where a penyworth is to be had for a penie, and a peny is a penyworth: so properly there is no desert, but where there is an aunswerable rate in deseruing, which because it can not possibly be betweene vs men & God, betweene God & mans saluation, farewell merites, as they are properly taken. Improperly howe the word may be taken in sundry of the fathers is not directly to the point of the question concerning the prise, desert, woorth and valour, of workes and the nature of merites, as the Papistes take the name of merites.

Rhem. not.
1. Cor. 3. 8

Wherfore with much a do M. Stapleton against the haire, and perforce, can not chuse but graūt, that in deede there is no equality in the former respects as we be mē, but yet as we be Christiā mē, he saith there is an equalitie and his reasons be these: because the adopted sonns heritage be it ne-

Stat. lib. 10
cap. 2

- uer so great, (as he thinketh) exceedeth
not the worthinesse of the person adopted:
2 and againe he imagineth that the Sonne is
no farther bound then the Father will re-
quire: & being once sonnes by grace, the
3 *De nostro meremur*, we merit of our selues.

There is neuer a true worde in all this
proud folly: for what should I call it else?

- 1 First, the adopted sonne, as before his a-
doption he deserued not the inheritāce be
it neuer so litle, so being adopted into a
large inheritance, his *No-desert* is thereby
the more manifested, and ought a great
deale the more openly of the adopted son
to be proclaimed. Moreouer if the father
2 would not require ought, but could content
him selfe with slender thanks, what then?
because the father is thus content, is the
son the lesse bound, & not rather the bond
doubled, & the sonne the deeper indetted
& his dutie increased in the highest degree
of al thankfulnessse? The naturall sonne can
yeild no equall recompence to his naturall
parents: how much more then is the adop-
3 ted child beholding? As for that vile and
presumptuouse saying, that men ar sonnes
by grace, & then *de nostro* saued, by works,
be it farre frō Christian, & hūble minds. For

shall

shal a man begin with Christ & end in him
self, or begin with the Gospell & end with
Moses? *The end of euery thing is the perfectio Arist.*
therof: but are our works so perfit, perfiter
then grace? doth God but the first, & least
part, and are our selues authors, causers, &
finishers, of the chiefest, the latest, & the
greatest partes? who would think that the
cloth of righteousnesse were thus patched
vp of some small peece of purple died in
the bloud of Christ, and all the rest to be
made of mans own ragges? Cost it so litle
to redeeme sinners? why did the holy man
feare his workes as nothing more? was he
like the simple bird, that ducketh at the
barn door, where the door is high enough,
and no feare of hurting her head? No. Iob
was well aduised in his saying. For might
or did he merit, why did he feare? But ther-
fore he feared because he knewe that he
could not merit, demerit he could a iust cō
demnation, if he should relie vpo the wor-
thinesse of his owne workes. And therefore
he feared the lightnesse and insufficiencie
therof, and leaned onely to a better stay, to
the mercy of God, and to the merites of
Christ his Redeemer, which should buie
out and pay for the vnworthinesse that o-

*Rhem. not.**1. Cor. 3. 8**Quicquid
in rei veri-
tate habeat
tamen &c.**Sta. l. 5. c. 17**Luc. 17. 7**Sta. l. 5. c. 17*

therwise was in his workes.

I neuer find the aduersary without some shift. But of all trickes, that is most fond, & an impudent folly, whereby they say that Iob, and Iobs like did merite, yet would they not glorie in their merites, professing euer in wordes the contrarie, as who would say in plaine speech man might glorie, hauing sufficient matter of merites to glorie in, yet of curtesie would not, but was content to yeild the glory to God: to whome forsooth otherwise in full right, & in whole it did not so directly, & duly appertain: so that if good men were not beneficiall and fauorable in this behalfe, the glory of God were and might be much diminished, and greatly impayred, if euery one would but challenge his owne and take his due.

Our Sauour Christ schooleth his disciples after an other fashion, telling the, that when they had done all (if yet they could) that was commaunded them, yet should they say that they were unprofitable seruants. What? say so, and not think so? that were hypocrisie. Say so, & it were not true? that were a ly, & therefore sinne. Say so, for modesties sake? There is no modestie, no humilitie against and without the trueth,

yet

yet say so. Why? doth God stand in neede *psal. 16* of mans glozing? No. he needeth not our best workes. But why do not the Papistes then say so much? Why say they not flat, without stāmering that they ar vnprofitable seruants? Nay, why say they that they ar deseruers? what they are, they wil not readily say: what they are not, they bragge, or at the least pretend that they are.

As things (especially spirituall) are in their owne nature, so must we conceaue of them, or else we conceaue amisse. And *Esay 5. 20* as we conceaue, so must we confesse of the and speake by them. Wherefore doubtlesse of our selues (what euer boasters patter in pride to the contrarie) we must both conceaue humbly, and confesse truly & plainly that we are in respect of meriting, but vnprofitable seruants.

It is graunted of all partes, that God hath ordayned, that man should be profitable to man, and one commodiouse to another, ech man lending his help, & helping hand to his neighbour, wherein yet because fraile flesh somtimes in the duties & many times in the degrees of charity offēdeth, we ar to craue pardon, euen in this respect also. But when we speake of meriting with

*Rhem. not.**Luc. 17. 10**Aug. de cin**Dei. l. 10. c. 5**Rhem. notes**2. Tim. 4. 8*

God, we must shew that we are profitable to him, or else of him we merit not profitably to our selues, as our new notes would haue it, but that is impossible. For what profit taketh the spring by him that tasteth of the waters that issue from the spring, or the Sunne by the eye, that seeth by the Sunnes light? Or God by our works, which proceede from him selfe, and therefore if yet they be profitable to him, yet are they not properly ours, and so not profitable to him as from vs deseruing of him, but as his owne to him selfe: and therefore not woorth thanks at our handes, much lesseailable to merit truly & properly as they speake, and truly in that they but passe thorough vs, they take some kinde of our imperfection along with them, in so much, that albeit God the giuer be perfit, and his giftes clean, notwithstanding mans vncleane and leprouse hand in the verie receauing and vsage of them doth after a sort soile them, so that there can be no claime of worthinesse by them at all. Now as for seruāts to be profitable to thē selues, is a strange shift, and I wil not spend labor to confute that which common experiēce doth detest. For who will count him a profitable

fitable seruaunte, that is profitable to him selfe and not to his master.

It were better for man to enter low into him selfe, and to common with his own soule in these cases especially that so nearly concerne the soule, and as Dalila relied in Samsons bosome to knowe where his strength lay, euen so neuer to leaue off till he hath traced & found out, his own weaknes in good things, & his strength in sinne, and then shall he the better be able to sit in iudgement, and giue sentence vpon him selfe, no dout against the merites of man with the mercie of God, in whose sight otherwise no flesh euer shalbe iustified, or profitable vnto him selfe in that respect. *Iud. 16. 5.*

The Papistes do but dally and play with Gods iudgements. The Prophet is plaine, and speaketh from a conscience well enformed, that in the sight of God none shalbe iustified: None, that is to say, none before grace, saith a chiefe Papist. But Hosius, and out of him Stapleton, and others like not that: For Dauid a man according to Gods own harte, and therefore in state of grace, yet! sayd he of him selfe, and that none in the Lords sight shalbe iustified. For that which is right in the sight of man

1. *Iob. i. 8.*

(because his eyesight may be deceaued) yet therein Gods sight can not be deceaued. He seeth the inwards, searcheth, and soundeth the bottome of secreat, and vnknown sinnes. Wherein if flesh will flatter it selfe, and lie, and say it hath no sinne, yet God hath an eye that perceth farther, and a stretched out arme, and he will reach his hand into the cocatrice nest, and plucke thence, and display abroad the serpent that lurketh and lodgeth in the den of a dead and rotten conscience, that hath no feeling nor sence of stinging sins. For in his sight hidden faultes shall not so scape, and therefore it is good praying euer: Clense vs, O Lorde, euē vs they people, from our secreate offences: we know & confesse, that no flesh can be iustified in thy sight.

*Stapl. lib. 6.**cap. 1.**Hof. lib.**conf. ca. 73.*

But I know not what M. Sapleton and Hosius meane to labour to proue that this saying of Dauid, is spoken by waie of comparison, and that in his sight, is in cōparison of God him self. For doth God in iudgemēt meane to compare vs to him selfe, and so to condemne vs? Yet what gaine they by this? we confesse this is true, whether it be the natural meaning of

this

ued) this text or no. For in comparifon of the
 cea- funne in his ftrength, what is a candle or a
 ,and ftarre, or all the ftarres of the skie? in cõ-
 d vn- parifon of the almighty what is man? at his
 flat- prefence the mountaines melt, the earth
 nne, doth fhake, the verie Angels are not clean
 ther, in his fight, how much leffe flefh & blood,
 will that dwelleth in houfes of clay, and whose
 ,and foundation is but morter? All this is true.
 e the But one truth is not contrarie to an other.
 a the None fhall be iuftified before grace. It is
 that true. None fhall be iuftified in compari-
 fins. fon of God, it is true to. And it is moft
 ot fo true alfo that Dauid fayeth, & Ierome ex-
 nge- poundeth, that not onely in comparifon,
 peo- but alfo in the knowledge of God in his
 w & fight, no flefh fhall be iuftified. And all
 ed in thefe truthes proue this one truth, that
 none fhall be iuftified by their merites nei-
 and ther before nor after grace, but altogether
 that by grace, which worketh not onely at the
 waie firft all and afterward fomewhat, but be-
 is in ginneth all, continueth in all, and endeth
 God all in all if they wil be iuftified in deede.

*Hierom. in
 Ier. 13. cap.
 Where he
 termeth
 this their
 exposition
 the expositi-
 tio of here-
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 retiques.*

This is S. Pauls doctrine throughout all
 his Epiftles, who fheweth that God wor-
 keth in vs both to will and to worke to the
 ende that we may will effectually, and all

Phil. 2. 13.

for his owne good will he worketh in vs to will. I aske then where is free will? he worketh in vs to worke: thē I aske where are merits? he worketh in vs to will and to worke, and all: and thē I aske, where is any thing in man?

Rom. 9.

It is not in the willer, nor in the runner, but of God that taketh mercie. It is not in the willer, and then I aske once againe, where is free will? it is not in the runner, and then where are workes, and worthines of workes? If it be replyed that therefore the Apostle, faith it is not in the runner nor in the willer, but in the mercie of

*Rhem. not.
Rom. cap. 9.
16. vers.*

God, because it is not onely in either of both these, but in them and withall in the mercie of God to: then see, if it be so, the sentence will be true, if we turne it backward thus by the same reason: It is not in the mercie of God, but in the runner, and in the willer, because as the Papist faith: all is not in mercie, but part in mercie, and part in feewill, part in workes, part in merits, and therefore they may aswell say: it is not in mercie but in merits, in workes, will, and well deseruing.

The aduersaries would seeme to fauour much catholicke wordes, and catholicke manner

manner of speaking. Was there euer Catholicke or Christian vnder heauen that spake thus, as they in effect doe, that our saluation is not of God, that taketh mercy, but in deserts?

The name of merit in Canoni. scripture is not only not cōmonly vsed (as they now can say) but no where found, the nature of meriting is flat against all scriptures. And must yet merits be set vp in euē place, with mercy? or rather displace mercy quit? For S Paul teacheth, that works & mercy cā not stand together in respect of glory: trulie no more then could Dagon and the Arke in the temple of the Philistines. Establish mercie, and let fall, (I say not the vse) but the glorie of workes: set vp works, & what neede mercie? set them vp I meane in the throne of meriting.

Austine mentioneth the name of merits: Barnard saith he is not without his merits, but both in an other meaning, thē the Papist meaneth. For a merit with Augustine is no other matter, thē good works, meerly proceeding from the spirit of God, done in faith, and onely accepted by mercie, & then rewarded, and so crowned, and neither as issuing out of free will, nor as e-

*Rhem. nos.
1. Cor. 3. 8.*

Rom. II.

*Aug. epist.
105.*

*Bar. in Ps.
Qui habi-
tat. de 14.
ver. Serm.
15.*

Esai. 50.1.

Rom. 6.23.

*Rhem. not.
2. Tim. 4.
8.*

quall mate, conioyned with grace, neither in working perfite, not in value deserving Bernard saith that he hath merites: for the Lord hath mercies. Other merites Bernard hath none, that is, no merites in deede, but as it is said in the Prophet, that we must come and buy the waters of life freely, & that without mony: which is in truth no buying, no more is the other meriting. The stipende of sinne is death properly: that is true, but is life euerlasting, the stipend of merits? no: the Apostle altereth the course of his speach. Yet might he as easely haue so saide, and most answerable to the tenour of his former saying if it had bene so, but he saith, *eueralsting life is the gift of God*, a gift, ergo not the stipende of deserte, as they expressely terme it in these wordes: good workes done by grace after the first Iustification, be properly, and truely meritorious fully worthy of euerlasting life. And therupon heauen is the due stipend which God oweth to the persons so working by grace. But S. Paul calleth euerlasting life a gift, & not a stipend as Austine well noteth: these me call it a iust stipend. Now let the indifferent reader compare these contraries together

gether & he shall soone discerne the truth of them.

M. Harding a man that could set a faire shew vpon a foule cause, preffeth, & disputeth the parable mentioned in S. Matthew, where the kingdome of God is likened to a mā that wēt out early in the morning, to hyre seruautes into his vinearde: some he hired at one houre, some at another, some at the third, others at the fixe, some at the tenth, and others at the eleuenth. When euening came he gaue euerie one alike, & then they which came first, and had borne the heat of the day, & the burden of the whole labour, murmured, because of the inequality of their pay. One of the was answered, that he should take his peny, wherefore he was hyred, & if the housholder would be more liberall to them that laboured lesse, what was that to him, that wrought more and longer time, and yet perchaunce lesse then of dutie he should, may not a man doe with his owne, which way he will? out of this M. Harding reasoneth in sence this: (I will spin his argument as far as it can run). The housholder is God, the laborer is working in our vocation, the penny is life euerla-

Har. detect.

lib. 5. cap.

12.

Mat. 20. 1.

Rhem. not.
1. Tim. 4. 8.
Mat. 25. 27
Luc. 16. 8.

Luc. 17. 10.

sting, the housholder bid the murmuring laborer to be content with his hyre, and take that, which was his : then was it his : the price of his hyre is the penny for his labor, and the penny is life euerlasting, here is sufficient prooffe, for meriting, I trow, and so doth the Rhemish notes tell vs. But soft, euery part of a parable is not a good proof for a doctrine in beleefe. For so can I proue vsurie to be lawfull, vnfaithfulnes to be laudable, and all most, what not? In proper wordes, without parable this is plaine, we ought to serue the Lorde withall our strength, and powers both of body and soule, all the houres of the day, that is, all the dayes of our life, and when eeuening is come and our life ended, after all our labours in the vineyarde of the Church militant, We haue done but the duty that we ought, and dew debt is no defart: *qua debuiimus facere, fecimus*. This is plaine and true, and shall we force some partes of a parable to proue it false? But the housholder saieth: Take that is thine: wherfore it was his, what? his that murmured, his whose eye was naught? repiners, and enuious persons shall not inherite the kingdom

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dome of heauen, the peny of saluation is not for such. For such I say, without repē- tance, much lesse for such as call for it of precise desert. Nay the equalitie of a peny giuen a like to all, doth euidentlie de- clare, that though their are diuersities in time of vocations, which is the chiefende of the parable, yet the reward standeth on- ly vpon mercie, which gaue to the last as to the first. If all had gone by desert, then the greatest labourer, might duely haue re- quired the greatest wages. But I pray you, are we hirelings? naye, we are sonnes and heires: we looke not for a peny, as of hire, but yet we expect our peny, and that of meere gift, euen because our God may do with his owne what him please: and he will in time bestow it vpon vs his owne, euen for his Christes sake, in whome alone we onely trust, and not in our selues.

*Ambros. de
vocat. Gē.
lib. 1. cap. 5.*

O, this opinion will decay good workes meruelously, and greatly encrease either idlenes, or swarmes of euill liuers. Why? It was meruele then that Christ foresawe not the inconuenience, when he gaue to the last as he gaue to the first. In deede if we be vagabondes, or lazy drones, or if like the greedy Zuytzer that will not fight

but for his guilt, it is an other matter. But if we be sonnes and children, we obey our father not to the end to merit but to shew all duty, and because we are sonnes.

The difference then betwixt vs & the aduersaries standeth on these points, both they and we worke, they to merit, we to shew our duty: they for hyre, we for loue, they as seruants, we as sonnes, they to purchase, & we because Christ hath purchased for vs life euerlasting, they worke and seeke glory in their works, we worke and glory only in Christ, they worke & talk of perfectiō, we worke, & agnize our imperfections in working. They if they do but a good deede, if it be once done, they stande vpon it, walke and iet thereon, though it be but the ice of one nights freezing, we when we haue done all, we say we are vnprofitable seruauntes. We dare not burie our sinnes like Acham in the earth, nor wrappe them in a sort of faire greene fig-leued distinctions: we speake with the wordes and in the sence, that Christ hath taught vs, and in none other. We runne, we labour, we fight, we keepe the faith, and yet not we, but Christ in vs. And when we haue done all, yet haue we done

Ios. 7. 21.

but our dutie, and not deserued. And this is our iudgement in few and plaine words concerning meriting: wherein if we haue spoken euill, let them conuict vs of error, *Ioh. 12. 48.* let the world bear witnes, and the word be *Act. 17. 11.* iudge.

How onely faith doth iustifie and saue.

IF then iustification come not by works, nor saluation by merites, what is the meane whereby both the one and the other is apprehended? First it hath ben clearly proued hetherto, that there is no meriting without perfection, & likewise that perfection there can be none, the yoke of the law *Act. 15. 10.* being heuier, then that the fathers strong shoulders could beare it vp: & therefore to great a burde for their children, who came after and were weaker: and that not onely in respecte of the ceremoniall Lawe, (which Maister Stapleton supposeth) but *Lib. 6. cap. 8.* rather in regard of the Law of deeds. For their ceremonies were neither so many in number, nor in obseruation so harde: and how troublesome soeuer they were to the priesthod, notwithstanding generally to the people were they both very few, & very easie, to speak of. But yet becaus by the cere

monies, as namely the circumcision, if they trusted therein, they were become debtors of the whole Law, therefore was the Law an insupportable yoke, and whereby possibly came no perfection, in consideration whereof S. Peter preacheth in the Actes, that by grace in Iesus Christ, through beleeve saluation is attained. The hand of fauour reacheth it furth, the hand of faith receaueth it offered, and the spirite of adoption reposeth it in the hartes of beleuers, and sealeth it fast vp in the assurance of a certaine hope against the day of euerlasting redemption.

Iob. 6. 20.

Herein we leane not to a broken reede, neither seeke we for moisture, as they that went to Tema and Scheba, in the wilderness, where the waters were dried vp: we look not to trie balme out of the hard flint. For worldly promotion commeth neither from the West nor from the East, much lesse eternall saluation. Onely by grace we beleeue to be saued, and neither in parte, neither in whole by any thing else. And this is our meaning, when we saie: *Faith alone doth saue, and iustifie*: that is: we are wholly saued, and solely iustified by God alone, in whom we beleeue and nei-

The meaning of these words: faith alone doth saue expounded.

ther

ther by the preparations of nature, nor by the libertie of will, or else by the worthynes of any deedes as parts & causes of our iustification, our whole repose is onely in the mercie of the father, that gaue vs his sonne, and in the merit of the sonne that laid down his life to saue vs then, when we were his enemies, & much more no doubt, now saueth he vs when we are his frindes, *Phil. 1.29.* by faith in him, and that not for the dignity of faith. For the merite of saluation resteth still in him the Sauour, and not in vs the persons saued. And faith it selfe although it be no cause of procuring, but a meane of receauing saluation, yet is it also the gift of God, who knoweth onely, (as Augustine speaketh) how to giue to, and not to take of his creatures, and therefore, we trust in him, and onely in him. And this is the doctrine of faith, & of al the faithfull of all ages, & of all places, that it is onely faith, that receaueth saluatiō, that is in effect, that God alone & only he doth all as the sole cause of sauing the faithfull, that they may beleue stedfastly in him, & in him alone.

A while in these latter dayes & corrupt times, when the ruines of true doctrine

were pretest, with bold faces a sort of ignorant & vnreaden scriblers bore the world in hād, that *Sola fides*, only faith was a mōster neuer born, nor heard of til Luther forged it first. Since, being compeld to lay aside a litle their schoole brablers, & to take in hand the ancient fathers, and old doctors, wherunto they were skilfully directed, by the learned of this last age, their outcries, that those wordes (only faith) in good record can not be found, are well slaked.

*Staple lib. 8.
cap. 35.*

*Rhem. nos.
Iam. 2. 24*

At length euen M. Stapleton him selfe, can cite redily, Hylary, Origen, Chrysostō, Basile, Austine, & others, and he quoteth places in plaine & pregnāt words as clear as cristall that *onely faith doth iustifie*. But now when he hath fōūd, the words which were first found to his handes: both he & out of him our M. of Rhemes reioine: that the fathers neuer wrot thē in *sensu Protestantum*, in the sence & meaning that the Protestants take thē: as if belike, they were very like our Papists, that sometime speake well, and meane il, not only of the Prince, & the laws in the common wealth, but also of Christ, of his grace, & of the scripture in the Church of God. But cōcerning the point of this matter: *Only faith doth iustify*.

So

So say we, as sayd the fathers before vs many yeares ago, their wordes be the same with ours, and why not their sence? First forsooth in saying that *only faith doth iustifie*, is meant that the Lawe cannot iustifie without faith. Doth then the Lawe iustifie with faith, and faith together with the Lawe? and doe the fathers meane so? truely children woulde be more the ashamed of such contradictions, you let not most falsly to father vpon those good men & fathers of reuerend and godly memory. For if faith doe iustifie alone as say they, & saie trulie, then doubtles without the law doth it iustifie, or if not without the law, or if the law with it, then not alone. For whosoeuer doth any thing alone, he doth it without the helpe of any other. Wherefore faith iustifying alone doth it without the law, or any thing else except perchaunce alone signify not alone, which may be true in Rhemes, & Doway, verely we that tarie at home, & come not abroad, neuer harde the like interpretatiō in any of our scholes

Again only faith (they say) excludeth the works of natur, as the vertues of the Gētiles, & in case of necessity wher time wāteth onely faith is sufficient, nether are externall

works required, as of the thief on the cros. Farther, onely faith is opposed either to the misbeleef of heretiks, or vnto the vnbelefe of infidels, likewise is it set vp against the pride of vaunting Phariseis, & also against the fonde busie curiositie of vaine heades. In these fences only, is only faith meant & taken in the fathers. Well, if this were so, what of all this? for the first of all these last answers heaped vp together, be it agreed vpo, that faith alone doth iustifie, without natures worke at all. For so vpon good occasiō & warrāt out of the word of god, haue the fathers spokē, & so you seem to agnize that they haue. Wel then, be it cōcluded as an euerlasting truth, that in the case of iustifying, nature hath not to do at all. And will you graunt this? no not so, & why not so? because (as you dream) faith alone doth iustify, is as much to say, as nature doth not iustify without faith, but with faith it doth. This was the former starting hole: where faith alon was faith & the law, & here faith alone is faith & nature. Verily this is not faith alone, but sport alone for Satā: but to vs that morn & thirst for your saluatiō, what a singuler grief is it to cōsider how mē that beare the name of Christians

Christians will needes be thus wilfully decea-
 ued, dauncing & skipping vp & downe in
 the netts of their own deuising, & thinke
 no man discerneth. The fathers intend by
 this worde *onely faith* to exclude both the
 Law of Moses and the Law of nature. But
 they conclude all together, & include the
 workes of the one and the other within
 faith. Call ye me this excluding? then to
 go on with the rest, you say when some of
 the Fathers by onely faith exclude, pride,
 infidelitie, heresie, and curiositie, you may
 as well say, *verum est*, without faith: & yet
 notwithstanding conioyne them altoge-
 ther faith and infidelitie, faith and pride,
 faith and heresie, faith and curiositie, ma-
 king vp (as it were) a Daniels image of cō-
 trarie mettals, that can not possibly cleaue
 or hang together. But if excluding be in-
 cluding, you may say and conclude, what
 you will, and distinguish at pleasure, and
 defend with ease, and all is well, speciallie
 if you get but fauourable readers, that can
 and will thinke what soeuer cometh from
 beyond seas must needes go for good. Not-
 withstanding that the simple may see the
 childish fondnesse, and the extreame falsi-
 tie of this so absurd dealing, I will shew it

Dan. 2. 33

then in the like reason: I would haue a garment made onely of cloath, meaning by onely cloath to exclude stitching, lacing, & facing with silk: shall the Taylor come, & stitch, lace and face my garment, & face me out, that when I willed it to be made of cloth alone, that without cloth forsooth, I wold not haue it sticht, laced & faced: but with cloth I would. Verily it had need be a very brode cloth, that cā couer ouer al this follie, it is so brode: and a verie cunning, not a Taylor but a Rhetorician, or rather a Magician that must perswade me so, and so bewitch a man against all sense & reason in the world.

As for the theef, that was saued by faith alone without externall workes alleadged by the Fathers, that doth verie well proue that faith alone in sauing doeth the deede, and not workes. For the way to heauen is but single, and one & the same to all. The thiefe was saued and entered Paradise by faith onely: therefore also must all so do, if they will enter. For God will not saue some by him selfe in mercie, and saue others by them selues, partlie in mercie, and partlie by their owne workes. If the thiefe had liued longer time he should & would haue

*Ambros. in
Rom. 3*

gar- haue liued well : but his beleeuing was the
g by wing that caried him vp, and the key that
cing, opened the doore of heauen. When time
ome, wanteth not, onely faith excludeth not ei-
face ther workes or the goodnesse of woorkes
de of in earth, but the meritorious deseruing
th, I by workes with God in heauen, and here-
:but by both in heauen and in earth the free
be a mercie and grace of God is beleued, em-
this braced, and gloriouslie set foorth, by this
ing, most excellent confession of onely faith,
ner a whereby we agnize the gift, the free gift
and of God according to his purpose, promis,
rea- fauour, grace, and mere mercie.

In the storie of the Gospell in particu-
lar, by examples thus much is prooued,
and where onely faith is named, exalted,
and comended euen in bodily cares, much
more in ghostly causes of the soule, where
our Sauour doth not so much respect the
teares of some, or in others their feare and
trembling, nor their crying & calling after
him, but their faith, and the greatnesse of
their faith. Thy faith hath made the whole
Thy faith hath saued thee. O woman great
is thy faith. I haue not found so great faith
in Israell. And in the eight of Luke, and
fifte of Mark. Beleeue onlie. Onely marke

Mat. 9. 22

Luc. 7. 50

Mat. 15. 28

Luc. 8. 50

*Rhem. not.
Mar. 5. 36*

Gen. 8. 9

Luc. 8. 44

that. And withall marke, if you will the
Papists doubling answer herunto. Onelie
beleue, that is either especially, or only in
cases of bodily diseases. What? I pray you
why say you or and or? If onely be not on-
ly but especially and principally, then say
so. Or if onely be onely, then say so', and
houer not vp and down like the birde that
was sent out of the ark, and could not find
where to set her foote. But in deed neither
is onely, especially, neither is onely, onely
in bodily sicknesse alone, as shall plainelie
appear. And therefore herein ye haue made
vs not onely one lye alone, but two lowde-
lyes, and those together without taking
breath one vpon an anothers head. For, as
for the first, was Christ like your Phisitian,
that biddeth his pacient be of good cheere
and onely haue a good heart, yet withall a
good diet must be kept, and potions re-
ceiued, as thinges more requisite? O M.
Allen, and M. Martin, and who euer
else had finger in that your late gewgawe
translation: was there, I say not were there
other things, but was there any one thing,
not onely more requisite, but in equall de-
gree as necessarie as faith? For woulde
Christ require the lesse, and omit the more
necessarie

necessarie? or if many things were to be required, woulde he say, *onely beleene*. No. when all other helpes fayled, then they came to our Sauour. And therefore other helpes being preternecessarie he wel required the wholly to put their trust in him: not that he could not cure, yea reuiue without their beleeuing that he could, but that due would he haue at their hands, and only that in such respects.

Wherefore when this former shift serued not the turne, you added, though *onely faith* be requisite and nothing else, yet that concerned the healing of the body, & not the sauing of the soule. Of healing the bodie I graunt: but withall of sauing the soule, that these words are not spoken, is not so easilie proued. For Christ Iesus the Sauour both of bodie & soule, most principally saueth the most principall part, & therefore to shew what, & how alone he worketh specially in recuring their soules diseased with sinne, view those miraculous cures done so euidently vpon their bodies. Wherefore by conuenient reason it followeth, if faith alone be required in the, much rather in the other, wherein consisteth the greater cure in vs, and whence ariseth the

greater glorie to him selfe that cureth.

Rhem. not.

Luc. 7. 50

Contrarie to this in the example of Mary Magdalen somewhat is brought forth as who therfore had her finnes forgiuen, because she loued much. So that loue also was required, & not faith alone. Consider we the story a litle for our better vnderstanding: wherein it is said to her: *Thy faith hath saued thee, go in peace.* & a litle before both of & to her: *Many finnes are forgiuē, because she loued much.* Out of which I obserue 4. notes, remission of sinns, peace of cōscience, faith embracing saluation, & due loue ensuing therupō. Peace of mind cometh afterward in place to be spoken of. The sole mean of receiuing remissiō is faith, the only cause of remitting is mercy. For otherwise remission were no remissiō. And were not faith the only meane, but her loue also as the Rhemish note is: Christ whē he said: *Thy faith hath saued thee,* he shold haue said nay thy loue & thy faith, or thy faith & thy loue haue saued thee: especially were loue so noble, & so cōpendious, & so effectnall a dispositiō therūto, as M. Stapletō beareth vs in hand it is, & in her was. Many sins were forgiuen her, *because she loued.* The Greeke word doth signify therfor, as wel as because

Lib. 8. c. 30

31.

But

But they vrge the word because, as a precedent cause. But se the like euen in the same word: we say, this apple tree is a good tree. why? *because* it beareth good frute. Yet is not the frute cause of the tré, nor the goodnes of the apple cause of the good tree, but indeed *because* the tré is good, therefore it bringeth fruit according to his kind, & this is the proper natural cause, but we in cōmō speech say it is a good tree *because* we tast the goodnesse in the frute. But this kinde of cause is an after cause & a cause in reasoning, but nomaking cause as nether was Mariess loue, of her sins remitted. But therefore she loued, not that the dignity of her loue was precedēt to the pardon of her sins, but hauing receiued fauor & pardō, cōsequētly her dutifull loue ensued therupō. This appeareth by that saying inserted: *to whō lesse is forgiven, he loueth lesse, to whō more, he loueth more.* Mary had many sinnes forgiuē her, & therefore she loued accordingly: & therefore Christ said. i. cōcluded, many sins wer forgiuē because she loued much. This obiectiō hath bin answerd more thē 1000. times. In a word I will shew that nether did she, nor could she, loue & loue so entirly, before her sins wer remitted. For beīg not in the state

of grace, what could her loue be but lust, and no loue, fancy and no true dilection? a notorious sinner shee was, and therefore verie farre from louing, and nothing neare louing much aright. *They that loue God, keepe his commaundementes*: so do not sinners: then did not she. Calleth M. Stapleton this a noble disposition? God be mercifull vnto vs, as he was to Marie, that we may shew tokens of a true loue, as she did, not before, but after the multitude of all our sinnes pardoned, and done away in Iesus Christ our onely Sauour.

The fairest argument of all other to the shewe is a conclusio that S. Iames maketh: and at the first sight, woulde make a man thinke, greatly making against the doctrine of onely faith, where he sayth: *ye see then how a man is iustified of workes & not of faith onely*. wheras notwithstanding S. Paule euerie where inculcateth nothing more then faith without workes. Doubtles these noble Apostles are not contrarie the one to the other: neither are the Scripturs as a house deuided in it selfe. God forbid they should.

S. Paule teaching that we are saued by grace, and therefore not by workes, yet for
that

that there were certaine vaine persons crept in among them, he exhorteth withal that they should not receaue the grace of God in vaine. Likewise, when he had shewed, that life euerlasting was the gift of God, and therefore no purchase of works, yet withall also he warneth them, that they beware also howe they tourne the grace of God into wantonnesse. As Sainct Paule is vehement in this case, so vpo greater occasion S. Iames was most worthelie as earnest as Sainct Paule.

For whilest some heard that faith without workes did iustifie (vnstable and vnlearned minded men, as they were) peruertering that Scripture, as also, other Scriptures to their owne damnation, they bade adieu to all good deedes, saying in theyr foolish hearts, if faith without workes can saue, we can belecue, that there is a God: & if onely faith will serue, we can belecue, and what neede more? And thus contenting theselues in a generalitie of their profession of faith, falslie so called, litle reckoning was made, how bad soeuer their conuersation were.

For remedie whereof S. Iames asketh, what such a faith could auaille them? for ei-

ther it was no faith and so nothing worth:
 or a deuils faith, & so worse then nothing.
 Yet lest any imagin that S. James plainly &
 simply graunteth a deuils faith to be faith,
 mark further how he doth not. For when
 he speaketh of faith in deede, and proper-
 ly in the first chapter, he saith it is no waue
 that is to say, no trembling leafe, no shiue-
 ring reede, fully in S. Paules meaning that
 it is an euident probatiō, & a certain, stable,
 grounded, strong thing. Wherefore S. James
 whē he likeneth this supposed faith to the
 quaking faith of deuilles, he speaketh not
 properly but by comparison, and meaneth
 an other matter, then either himselfe spea-
 keth of in his first chapter, or else S. Paule
 elsewhere in his Epistles. For properly he
 tearmeth this maner of faith a dead faith,
 that is, no faith at al. And this he proueth by
 a similitude: that as a man may argue that a
 bodie is not quicke but dead, without the
 spirit, that is, without all spirituall motions,
 life & sence, so is faith without works. For
 faith appeareth quicke and liuely in her o-
 perations and working. Yet not, as the Pa-
 pist dreameth, that works are the soule of
 faith, but I say as the spirit and vital breath
 of faith, wherein it liketh well, and greatly
 deliteth

deliteth, and manifestly sheweth it selfe. For if a man be a faithfull man, verilie also that man will liue vprightly, & walk honestly, and do workes worthy of his faith, not that faith is made of works, but that where faith goeth before, works euer folow after. In so much that a man may well conclude, a faithful man, ergo fruitfull, a fruteles mā, ergo faithles. Thou wilt say, thou hast faith. that is a verball faith, & nothing els. Faith is not made of words, but shewed in deeds. As the Sūne is not without his beames, no more is faith without her bright shining woorkes. Yet the Sunne is not made of beames: no more is faith of workes. Yet may I well argue thus. If it haue no beams, it is no Sunne, and so faith, if it haue no workes, well it may be called faith of vain men, in truth it is not. For the Christian fayth of saued men, *worketh* euer in time conuenient by *charitie*, & can not be idle. Gal. 5.6

For as by it, and by it alone wee haue accesse to God, and trust in his promises, without all wauering embracing the benefits of Christs death and passion, which is the chiefe dutie of faith, so also where it lacketh roote in the good ground of godly hearts, it bringeth out, & breaketh foorth

into other frutes. And those of sundry sorts to the vse of men according to the diuerse duties of discretion and charitie. But still before God in the actiō of iustifying, wherof Paul disputeth most, faith alone doth al, or rather receaueth all of God that doeth all. In other respects she neuer is without her traine, and as the eye and only the eye in beholding the serpent in the wildernes, recouered the children of Israell, and yet their eyes were not without the rest of the parts of their faces, & their eyes serued the also, for directing their feet otherwise, so the onely eye of faith, or onely faith as the eye of the soul beholdeth Christ of whom the serpent was but a figure, & therby onely in him are we saued, yet although in this regard alone it doth the deede, yet is it not alone, but continually accompanied with godlinesse, & all good woorks, in so much that where we finde not good works, it is bootlesse to seeke for faith, for faith wil no where lodge or liue without works: the mother cannot be without her daughters. If you kill the children, you kill the parent too. So that chase away works, & faith will not tary after. If a man wil say, he retaineth her, & retaineth not her retinew, well may he say

say so, but in sooth & veritie, in steede of a iustifying faith he laieth hold on an vnprofitable deuclish faith, a dead faith, a verbal faith, a shadow of faith, a faith which he so calleth, yet is not faith at all, neither hath it any affinity with the iustifying faith, which iustifieth alone, yet is not alone, as hath bene declared in manie wordes and happilie in mo then was needefull, but onely for the simpler sort.

As there is a double taking of this word faith, either true or verball, so also is there a diuerse acception of this worde *iustifying*, either for a beleeuing & an apprehending the iustice of Christ imputed, or for a declaration that we are such persons to the opinion of others by iust liuing, which is a iustification before men. Of the former meaning Sainct Paul doth argue, the later sence S. Iames forceth and standeth most vpon. For faith he, *I am a man (and not God) that seeth the heart.* I am but man *shew me thy faith &c.* So that these Apostles, Paule and Iames, albeit they vse the same tearmes, both of faith and iustifying, yet because they treating in deede thinges diuerse, they can not be sayde, to varie, when as they speake of sundrie matters,

and not both speciallie of one , and the same thing, though seeming so in tearmes. For Sainct Paule treateth of one faith, & S. Iames of an other : S. Paul of one iustification, Sainct Iames of an other. Sainct Paul vpon a certaine doctrine, and Sainct Iames vpon a supposition.

If wee looke to heauen, faith onely ascendeth thether, or rather grace descendeth vnto faith in true maner of speaking. Workes are left below, who onely iustifie before men in earth. For otherwise men can not tell who is iustified, and who not, but by workes. But as ouelie works do iustifie here, so no doubt doth onely fayth there in respect of heauen.

Gen. 15.6
Rom. 4.5
Gal. 3.6

The example of Abraham cleereth all, and giueth great light hereunto. Abraham beleeued God, and it was *imputed* vnto him for righteousness. (that is) he was iustified before God by faith. And then in offering his sonne was he called the friend of God, and so iustified, called, and pronounced so. And so was his iustice thoroughly completed, and his faith in prooffe perfited and allowed of. In the former of imputation of righteousness, Paule and Iames in expresse wordes, both agree. In
the

the latter they disagree not. For Paule speaketh not thereof, but onelie Iames, who vppon great occasions presseth the necessarie sequeles of a true faith, and iustification to ensue, before men, straight vppon a iustification præcedent beefore God. Wherupon as it were word for word, and in sence he reasoneth thus: If thine offences were pardoned in Christ, thie sinnes remitted, and Christes righteousness imputed: that is, wearest thou iustified by fayth before God, it would follow necessarilie, that thy fayth would shewe it selfe, and thy deedes without, would declare what thou art within, and therebie shouldest thou be reputed a iust man, and so be iustified before men also. But hee that wanteth the necessarie consequences of such a cause, maie it not be concluded, that hee wanteth the cause it selfe?

In the Gospell there were that boasted of the line and race of Abraham. But the children of Abraham, that are in deede his children are a posteritie according to faith, and not after the flesh. Wherefore *Mat. 3.9* faith our Saujour vnto them. If ye were the children of Abraham by fayth, ye would do the workes of Abrahā, as Abraham did.

No workers, ergo no faithful childrē of his for all their vaunting. For though workes made them not his children, but faith, yet where such works lacked, Christ therupon reasoneth the wanting of faith it selfe. And it is true both in the nature of the thinges, and in the iudgement of the world. Yet all this doeth not disproue, that faith alone doth iustifie before God, nether doth it inferre, that workes do otherwise iustifie thē onely before mē, & by the necessity of due consequēt to insue. Works haue their vses, though not that vse: one key wil not serue for euerie lock. They shew our faith to mē, they ar no parts of faith to make it vp, they are good duties that follow of faith, and so they iustifie & no otherwise, in the eyes of men the behoulders. I am ouer long herin.

Touching the other example of Rahab the harlot: what were her works? she receiued & preserued Iosues messengers: thereby was she iustified, that is so reputed in the cāp. This one fact could not make her iust. But being iustified no doubt before by beleeuing in God, opportunitie seruinge well, shee declared what she was in giuinge such entertainment to the Lords seruāts. Which storie well sheweth, that

that God hath his where a mā would litle thinke, euen in that cursed city. Let no man despaire. Rahab an inhabitante of wicked Iericho, and she sometime an harlot is accepted, but see withall she changeth her former life, and of an harlot became the hostesse of Gods seruants. Wher in I note: an harlot was far frō meriting & therefore as afterwardes her good workes are recorded, so yet is not her former fault omitted, both to shew what she obtained first by fauour and pardon of her fault, and then in dutie what shee did is spoken of, wherby she became knowen to the Lords people, and this was her iustification ensuing vpon a beleefe that went in fauour before. Wherby it appeared how S. Iames in these examples forced the vse of good workes not to iustifie before God, but in seruice, dutie, and opinion of and to men.

Greater amplifiatiōs may be brought, by the skilfull in these cases, to this purpose. In effect, this is all that either the Apostle meaneth, or I can say vpon his meaning: & so much is plainly meant, that though in some functions they may be diuersly occupied, yet true faith, and good workes euer meete togeather, and ioynt-

ly rest in the iustified man.

Rhem. not.
1. Cor. 13. 13

But maruelous are the aduersaries in their conceits. For they imagine a faithfull man to be without all faithfull and good dealing, as if they coulde finde vs out great springs without the issue of many waters, or much water without any moisture, or a burning fire without his heat. We may distinguish the matters in their natures by teaching, although we find them not sundred in the persons in whom we find them. And we do vsually distinguish faith and works, but in the faithfull they are neuer found apart: & therefore we do not separate them there. So that contrary to that, which sometimes we are charged withall, we euer set forth a faith adorned with vertues, and not make a naked faith stript out of her attire, & still we tell them faith neither is nor can be found alone in the man iustified, as hath bene proued at large, in the examination of the place of Iames.

Rhem. not.
1. Cor. 13. 13

But they to disproue this, labour by all meanes possibly, & in speciall they alleadg S. Paul to the Corinth. in whom say they, faith is seuered from loue, and if from loue, then from all good works, true, if frō loue. For all good works are summarily comprehended

hedded in loue, which therefore is said to be the fulfilling of the lawe, because it is of a greater span, cōtaining the works both of the first and secōd table in louing God aboue al things, & our neighbour as our self. Then if faith be separated from loue, the also from other works. Now that from loue it may be seuered, S. Paul speaketh say they in his owne person: If I had all faith, and had not loue, &c. ergo all faith may be had without loue.

S. Paul as he had faith, so was he not void of loue, whose loue was so great that he had care of all cōgregatiōs, & therefore he doth but onely put a case, nether is it generally grāted, that al faith doth signify all faith in al kindes, but in some one kinde all the degrees of that faith. And herein many iudge that S. Paul meaneth a miraculous faith, & not the iustifying, because he saith, *If I had all faith, so that I could remoue mountaines*, that is all such faith, and yet had not loue, &c. But if this be the sense, then doth it not import that the iustifying faith may lacke loue, but the miraculous faith, if yet it proue so much. Whether S. Paul meane a miraculous faith, or no, or whether a miraculous faith (let it be a

I. Cor. II.

28.

*Supposing
doth not e-
uer proue
the thing
supposed.*

faith) can be seuered from the iustifying
 or no , I will not greatlie striue . There
 is no edificatiō in multiplying of imperti-
 nent questiōs. This must be cōsidered wel,
 that the Apostle sayth not down right, he
 hath faith , and that he hath not loue , but
If I had faith . Nowe I trust they will not
 proue matters with ifs and ands . Our Sa-
 iour said touching the beloued Disciple
 what if he woulde that he shoulde tarie
 still till his comming ? vpon this conditio-
 nall (if) an error was straight spread a-
 broad , that Iohn shoulde not die . In like
 manner S. Paul also saith , *If I spake with*
 the tinges of men , and of Angells , &c . You
 will not go about hereby I trust , to proue
 that the Apostle had a verie Angels toug,
 or that Angels had tinges . S. Paule ma-
 keth supposels , and thereupon he setteth
 furth the excellent commendatiō of loue,
 which verely in sundrie points is far more
 commēdable then faith it selfe, in so much
 that a man may vse the Poets wordes in a
 better mater, *O matre pulchra filia pulchrior* ?
 A beawtifull mother faith, a fayrer daugh-
 ter loue . But S. Paule doth no where dis-
 ioyne them, but concluding the praises of
 loue , faith : there are three that remaine
 togea-

Ioh. 21. 23.

1. Cor. 13. 1.

Horat.

(together) *Faith, Hope, & Charitie*: faith beleeuing in the promises, hope looking, and longing for them, charitie louing the promiser, and in him and for his sake louing all that is to be beloued. Of all these the last is the greatest, what? in iustifying? no. S. Paul debateth the matter to the contrarye euerie where. Wherein then? in the multitude of other duties, and for the euerallasting durance therof both in this world, and also in the world to come. For when knowledge shall cease, & faith shall haue this date, and hope shalbe expired in the lease of this life, in the life to come remaineth loue. And this is all that the Apostle meaneth, which neither confuteth the *anonnes* of faith in her proper office of iustifying, neither yet doth it any way cōfirme, that in other respectes she can be alone in the man iustified. And thus much of only faith, and yet of faith that is neuer alone.

Of the certaintie of grace and saluation by faith & hope in euerie particuler man.

NOwe then being iustified by faith, we *Rom. 5. 1.* haue peace toward God, through our Lord Iesus Christ. For so the Apostle inferreth to the Romaines vpon former de-

bating of the selfe same truth vpon the selfe same groundes of iustification, whereof we spake last. So that necessarily the man iustified by his faith, by faith also hath he the good fruites, that growe vp withall, i. peace with his God, quiet in his soule, and firme possessiō of assured saluatiō in a certaine hope.

Act. 24. 2.

*Presumere
de gratia
Christi non
est arrogan-
tia, sed
fides.*

*Aug. Serm.
28. de ver.
dom.*

*2. Sam. 6.
14.*

*1
Lib. 9. cap.
9.*

Whereof M. Stapletō speaking with the same spirite, that Tertullus did in the Acts, tearmeth this doctrine a pestilent, & a pernicious teaching, tēding only to presumptiō, pride, & security. M. Stapl. you speake your pleasure out of the aboundance of a cholericke harte. If we presume, God be praised, we presume not of our selues as you do, and if we be proude of Gods eueralasting fauour, it is a godly pride, and in securitie thereof we leape, and daunce with an holy ioy, as Dauid did before the arke, thogh you like Michaol deride vs as fooles & reproch vs therfore. Sir, ill words do neither proue a good matter, nor disproue a bad. Wherefore to let passe the rage of your heate, let vs a litle consider the weight of certaine reasons you would seeme to produce: you say, the certainty of saluation by faith is common to sundrie heretikes, con-

trary

rary to the feare of God, repugnant to the order of praying, and against the nature of the Sacraments.

2 3
4

1. The first of your foure allegations is that heretikes also assure them selues in a vaine perswasion that their opinions are most true, & that thereby they shal attaine euerlasting blis, & yet be deceaued, & therefore that there is no certaine saluation by faith. We speake of the faithfull, & you of heretiks, we of faith, & you of fancie, we of a verity & the truth, & you of a pertinacy in pretēding truth. And how then can you conclude from the one against the other? notwithstanding, if heretiks could be faithfull, & also heretikes, which is impossible, yet being by faith well perswaded, suppose they were hereticks withall, we must not refuse the good they haue, because in other respects they be not good. For then belike (I will vse an easie example & but one) when the Philistines tooke away the Lordes arke, & had it in their keeping, because the Philistins haue it, Israel shoulde not long to haue it againe, or when it was brought home, receue with ioy. But in very deed vnbeleuers, & perfect heretiks in capital pointes, as they haue no faith, so haue

*The abuse
of thinges
doth not an-
bolish the
necessarie
& good v-
sage of the.*

1. Pet. 1.9.

they not the good perswasion of the *end of faith, which is saluatiō of their soules*. For they shall neuer be able, either to take frō vs, or to kepe in thē selues the arke of a quiet cōsciēce. And albeit they be suffred somtimes to reioyce in the light for a season, and to grow greene in the filde, yet all this is but a glimse, and in the ende to their greater sorrow, as it were by a slender tast, to let them know what perfit ioyes the faithfull man feeleth in him selfe, and feedeth on in his soule to euerlasting life. But now if your saying concerning the perswasion of heretickes were true, yet were your reason naught, but your saying being false, your reason is to to bad.

2. Secondly you say that this perswasio is contrarie to the feare of God, verily we teach, and no men more either with better words in speaking, or in more due manner in thinking rightly of the feare of God, that it is the roote of all wisdom, and whē we woulde expresse the enormities of any place or persons, we speake with the scripture, and as Abraham and Dauid did, and as we take it, with the wordes of greatest dispraise: *The feare of God is not in this place,*

Gen 20.11

Psal. 36.1.

or the feare of God is not before their eyes.

Where-

Wherefore we exhort them to stand in awe,
and sinne not. The feare of God expelleth
sinne. *Mater timidi nunquam plorat*: the ti-
merouse childe is warie in all his wayes &
loth to venter further, then is behoouefull,
and therefore seldom causeth the carefull
mother to wet her eye for him.

But we speake of the feare of God in his
children, & his feare in them is twofold: ei-
ther a reuerence of the worthinesse of his
omnipotent maiestie: *If I be your father,*
where is my loue? *If I be your Lord, where is*
my feare? or else the feare of God is taken
for the dreading of his iustice against sinne
& iniquitie: *Feare God & depart from euill.*
But these & the like feares, which are law-
ful & profitable, & are required, certes, the
certainty of faith doth establish them and
they it.

There are other feares of other sortes: a
feare of the enemy, a feare of mans power,
a feare of death, hell, & damnation, &c. in
regard wherof we teach on this wise. *Fear*
your owne captaine, feare not thine, and his
enemy. I will not feare, what man can do
to me. *Haue a confidence, I haue conquered*
the world, saith Christ. *This is your victorie*
when your faith, which ouercommeth not in

*The diuers
acception
of the word
Feare.
Mal. 1. 6.*

Prou. 3. 7.

Ioh. 16. 33.

1. Ioh. 5. 4.

one or two skirmishes, or cōquereth some one part, but getteth the vpper hād of the *whole worlde*. Wherefore quite your selues like mē, & trust in the Lord. O death where is thy sting? Hell gates shal not preuaile against you, There is no condēnatiō to thē, that are in Christ Iesus. If God be with vs, what can be against vs? & why should we feare any thing but him? & yet not him otherwise then before I shewed, not as the dog the whip: the slaue his maister, or the thiefe the gallowes, but as an honorable Lord, a reuerēd father, & a iust but a good God withall. Whom we must serue (as Zacharies song is) in al respects in holynes & righteousness al the dayes of our life, without seruile feare: nothing distrusting least happily he shoulde not keepe promises where he once promiseth. For this kinde of feare of all others directly oppugneth hope, & hope it, is flat against faith, & faith against it. If you meane such a feare, we graunt faith is cōtrarie to it, and laboreth still more & more to root it out. This we graunt. Faine woulde we heare what you or any of yours cā say herein, without dallying in the diuerse acceptiōs of the word (feare) directly to the contrarie.

3. In the third place you say, the assurāce
 offaith ouerthroweth the vse of praying.
 For what need mā pray that he be not lead
 into temptation, if his faith be assured
 that he shall be saued notwithstanding
 temptation? O M. Stapleton, wil you tēpt
 God? The Lordes determination, cōcer-
 ning the endes in thinges doth not take a-
 way meanes and duties in the mid way of
 perfourming all that is commaunded to
 man. My life is fixt, and the boundes &
 limits therof certaine: Shall I therefore in
 reson therof refuse ordinary meat & drink,
 and dayly food, or physick in time of sic-
 nes? what a folly were it, beside an extream
 fault, contēning the Lords ordināce? Like-
 wise God suffreth no man to be tempted
 aboue measure. Therefore because there
 is a measure set, shall no man power furth
 his prayers in that respect. Paul teacheth a
 better way. *Pray alwaies*, & Christ willeth:
Watch & pray that ye enter not into tempta-
tion. And yet none can not be tempted nei-
 ther with inward, nor outward temptation
 aboue his measure, & how thē doth the ce-
 tainty of Gods defence therin abolish mā's
 duty, that he should not pray therfor? I pray
 shew vs more at large, or rather briefly in

1. Cor. 10. 13

1am. 1. 6.

plainer maner if you cā. We teach no prayer is good but that which is made in faith & why thē doth the certainty of faith take away the office of praying.

4. In the last & fourth place, you say the certainty of faith peruerteth the doctrine of the Sacramēts. Well, I see either you do not see, which is grosse ignorāce, or of a forwardnes you wil not vnderstand what we mean by the assurāce of faith. We tell you, our saluatiō is built vpon a sure grouūd, the Lord doth know who are his, & they who are the Lords, they know they are his. This is a firme foundation: the scripture & writing of the house of Israel, that the faithfull are registred in the booke of life, & this assuredly we doe belecue. But that there be no other helps to assure our faith we neuer denied. For herein as the word is a known writing to vs, so the sacramēts are the seals to double our assurāce, as Pharaο saw two dreames to ascertain him one thing, neither doth the assurāce that must be by faith destroy the helps that farther that assurāce in faith, nay the assurāce that shold be therein is proued the rather by the helps therto.

Gen. 51.25

But now as we haue hard your tale (M. Stapl.) so giue vs a litle leasure to shew our

own

own euidēces for our own selues. It is God that promiseth, & al his promises ar yea & amen. Then if he promise why should we doubt? againe the spirit doth testifie to our spirit, that we are his children. Shall we extinguish the spirit, & abādōn these motiōs? againe if we be faithful, faith is no waue, no watrish slippery matter (as Nazianz. word *In Orat. de Pasc.* is) & why thē should we not be assured? if we be Christs house, we hold fast, the glory & confidence of hope, but if confidēce, *Heb. 3. 6.* then no doubting, if glory & gladnes then no paine, & so no feare, much lesse dispair. The Papiſt doubteth not to say he can merite, and why shoulde we more doubt in faith to beleue and with mouth to confesse, to the glorie of God that we haue founde mercie? Forsooth they say, because debt is certaine and mercie is vncertaine: and when a thing is deserued, it may be chalēged. They say well: for debt is certaine, if it be due debt, and if it be lawfully demaunded, it must be payed without question. To the confutation of which proude folly, I haue spoken sufficientlie before in the question of meriting. Concerning mercie, and the vncertaintie thereof, if we speake of man, that can

change his minde, and whose will is variable, it is true. But God is alwayes the same, his giftes are without repentance, whom he loueth he loueth vnto the ende, and yet if his mercie were kept in secret, in his owne bosom, and not made known to the sonnes of men, they might be vncertaine. But being solemnly made by promise, fayrely drawen furth in autentick scripture, openly published by proclamation, and preaching, confirmed by the oth of him that can not lie, ratified by the best rites that can be deuised, sealed with holy sacramentes, and with the holy ghost, and after all this fully finished by will and testament, why shoulde we yet doubt, as if the matter were not certaine enough?

Lib. 9. c. 10.

1

2

You reply, that all this assurance is generall and condicionall, generall & therefore not sure in particuler, condicionall, & therefore vncertaine depending vpon a doubtful expectation. I wil aunswer both these cauils.

1. First, as for generall supposels without their truth in particulars it is a meere toye in Philosophie, and in Diuinitie it hath no sence. For God doth not promise

mise generally at auentures, katch who catch can, but directly & in speciall to all that receaue.

As foundes & colours are open abroad in the aire, and yet in the fences of hearing and seeing are made particular, and in speciall both harde, and seene, so Gods promises are vttered generally to all, but of the receauers, and beleeuers are they particularly apprehended, or else not apprehended at all. For generall apprehensions are dreames & no apprehending. If I beleeue remission of sins in a cōmon generality & no more, without special applicatiō to my self, what availeth that: Wherefore Christ saith: *My sonne haue a confidence: thy sins are* *Matth. 9. 2.* *forgiuen thee.* Hold fast that, for there is the comfort, and there ariseth the certainty of faith and hope. And generall promises why are they made to all, but to the end they may be beleeued of euery one in speciall?

If a mortal Prince vnder seale & writing proclaime a generall pardon, there is no subiect that hath offended, but wold craue a particularitie in the generall, litle doubting therof for the safty of himselfe & pardon of his offence: or were he wise, or in his

wits that when the prince had pardoned all that would receaue the pardon, notwithstanding would stande amazed distrusting still whether he be one of the number, of that all which should be pardoned in special? If thou be a scholler, I say to thee in thine own tearmes, when thou hearest a generall Maior out of the worde of God, examine whether thou canst finde the minor in thine own conscience, and then doubt not, but the conclusion will follow necessarily vpon thine owne selfe. As for example for the simplers capacitie: all beleeuers shall be saued: art thou a beleeuer? then conclude, thou shalt be saued.

2. The other cauill was, that these promises were made vnder cōdition & in some meaning^l, your saying is not amisse. For the promises are made with condicion, *If we beleeue*, and if we beleeue not, be the promises neuer so generall, yet theie can neuer profite vnbeleeuers. Euen as when the Sunne is in his greatest strength as bright, as bright maie be, yet the blinde man receaueth neither light, nor comforte, for all that: so be the promises neuer so fayre cleare,

faire, cleare, and large, yet if the eye of
 faith be wanting, the faithlesse infidel hath
 no benefit by all this. Wherefore the Pro- *Esay.7.9*
 phet Esay foretold Ahaz specially of this
 fault and defect of faith: *If you beleene not,*
you shall not be established. Wee mislike not
 this condition. But you meane that Gods
 promises are cōdicional in an other sence,
 and that not onely in respect of them, to
 whom the promises are intended, but on *God is not*
 Gods part that maketh the promise, as if *changed ne*
 he reserued an alteratiō to be made if need *ther in ef-*
 were. Which assertion and speech is perfit *sence nor*
 blasphemie, flat against Sainct Paule, that *else in his*
 sayth, Gods gifts are without repentance *purposes &*
 and therefore *absolute, and so not condicionall:*
 and full contrarie to S. Iames that saith, *Iam.1.7*
 that there is no variableness, nor shadow
 of turning, with the father of lights, that
 is, of turning now vp, now downe, nowe
 rising, now falling, now one way, now an
 other, of promising and vnpromising, &c.
 our God omniscient that made the eye,
 seeth, & forseeth all at the first view what
 is best, so that he need not appoint with cō
 dition to change his minde, and repeale
 his purposes, vppon better deuise or ad-
 uise, afterward taken. What he determi-

neth shal stand, and what he promiseth, he will perfourme. *I am God, and am not changed.* Whence followeth a good argument, if he could be changed, he were not God, I saye, if he could be changed, either in the essence of his being, either in the decrees and purposes of his own deuising.

Common Philosophie taught the Heathen that principle, Eternall thinges suffer not contrarie passions. And shall Christians imagine the Eternall God to bee subiecte to varieties, that stand vpon the ficklenesse of vncertaine conditions? Heauen and earth shall passe, but neither God nor his worde, which is as firme as is him selfe shall passe. And how then sayeth Maister Stapleton, Gods promises are so condicionall, as that they maie bee vncertayne in respecte of God that promiseth? And doeth he not know but thus much, that the greatest difference betweene the faithfull and faithlesse man consisteth herein, that the godly hauing receaued of God any promise, are thereby resolued, that comming he will come, & shew his sauing health in time convenient. For he is righteouse & neuer disappointeth any, that trust in him: but the wicked

wicked, are not so satisfied, and therefore when God speaketh, sometimes they look to the right hande, sometimes on the lefte, sometimes before, and sometimes behind, sometimes into the selues, when they shold onelie and stedfastlie direct theyr hope and faith to God alone that will not faile? *Psal. 78.* Can God prepare a table in the wilderness? Can he giue them bread? Or is he able to prouide flesh for his people? For his people, being in number so manie thousandes? bread and flesh in the wilderness, a place so barren and voide of plentie? These and the like promises either temporall or eternall, are vnlikely in the eyes of flesh that are dull of sight. And no maruell. For might we perceauē neare at hand the way, and the meanes, then were there no triall of Faith, nor exercise of hope. For faith and hope are of thinges that are not seene. But when the matter passeth our reache, and we iudge it not possible, then is God glorified, if we beleeue.

And to this end, concerning your exāples are vsed the wordes: *Si forte*: if happily, by Daniell to Nabuchadnezzar, & Peter to Simon Magus in their exhorta-

tions, to equitie, almes deedes, prayers, or in the like cases: not that anie should beleue, and beleeuing remaine doubtfull, of the remission of their sinnes, but that forecasting the difficulty of such a great chāge to be made in their cōuersion, they should be rauished with a longing desire thereafter, and be enflamed the more, and so if it were possible beleue, and in beleeuing then no more to doubt.

1. Cor. 4. 4

VVhen this will not serue, you bring foorth the example of Paule, whome you saie doubted and durst not iudge himselfe. VVee shall consider the circumstances of your allegation, and of the text it selfe. There were amongst the Corinthians, that by odious and friuolouse comparisōs facciouſlie held some with some, some with others, as if Christ were deuided in the ministration of his seruantes, and of Paule a preciousse vessel of chiefe choise, they esteemed lesse then either his office required, or was expedient for their saluation. VVhom Paule in effect schooleth on this wise: for mine own part as I am not altogether carelesse, so yet I passe not greatly to be iudged of you. Nay I iudge not my self much lesse should you. And albeit I know nothing by
my

my selfe concerning my ministerie (for
therof was the question) yet am I not ther-
in in this, he saith not, in any thing else,
but in this I am not iustified. He that iud-
geth is the Lorde. Therefore iudge not
you, and that before the time of iudgemēt.
Now I aske wherein and why Paule would
not iudge him selfe? He speketh of his fun-
ction, and therein to claime that which
some of them gaue to some that deserued
happilie litle or lesse then he, in such sort &
in so high a degree, he told them flat, albeit
he were better then the best, and not guil-
ty to him selfe of default in this behalfe, yet
he would not iudge nor iustifie him selfe.
VVhy? for iudgement belongeth to an o-
ther person, and to an other time, and not
to be vsurped either of thē or of him, by the
way of deciding definitiue like a iudge.
But God whose waies are not mans waies,
and who seeth farther into man, then man
into him selfe, in that day shall lighten
things, that were hid in darknesse, & make
the counsels of hearts manifest, *And then*
shall euery man haue praise of God: which last
words of praise to be had then, ar no trem-
bling words of a doutfull minde, but a ioy-
full good remembrance full of comfort, &

of an infallible expectation. And all this vpon occasion against them, that would needes in contempt of Sainct Paul set the garland vpon their heades, that were least worthie to weare it, if all were knowne, as one day it shall appeare. But Maister Stapleton and before him the censure of Col- lon, Andradius, Hosius and others, & our new notes nowe, vrge this: S. Paule would not iudge, nor iustifie him selfe: and who is comparable to Paule? ergo there is no iudgement now, no certainty of consciēce in this world. But stay & know, vpon a particular in one kind, you may not infer wel, no not a generall in the same kinde: much lesse comprehend those things, that are of another sort. For not out of a generality of one sort, may you inferre a particuler in an other kind. Wherefore of the vncertainty of all mens facts, God examining them in the day of triall, you may not conclude the vnstableneffe of faith, which is of another propertie, and founded, not in workes, but on God himselfe, which can not fail. If I wold iustifie my selfe (saith holy Iob) mine own mouth shall condemne me: If I were perfit, he shall iudge me wicked. In consideration of works & worthinesse of deedes.

Iob

2. Cor. 10. 12

Lib. 9. cap. 6

Rhem. notes

1. Cor. 4. 4.

Iob.

Job renounceth all, and standeth in feare
 therein to com to the touchstone. For there *Malac. 3. 6*
 can be no certainty built vpon the sand of
 them. But in consideratiō of hope in God,
 he will trust in him, though he kill him:
 and concerning the life to come, he stag-
 gereth not at all, but is most assured: *I*
knowe my Redeemer liueth. So Paule when *Iob.*
 he had treated of saluation, how it depen-
 ded vppon God, shutteth vp the whole
 matter, with full assurance of a thorough
 perswasion, that neither death, which is
 a bitter hearb to many, nor life which most
 men much loue, nor celestiall spirites, nor
 the greatest powers of heauen, nor height, *Rom. 8*
 nor depth, nor things present, nor thinges
 to come, nor any creature shalbe of ability
 to seuer him from the loue of God which
 is in Christ Iesus the Lorde. For in him is
 the roote, of all blisse, and the sure bonde,
 and certaine seale of this assurance. The
 wordes of Scripture herein are so plain, so
 vehement, so resolute, that they can be ne-
 uer aunswered without infinite shifting.
 Let the reader turne to the viij. chapter of
 the Epistle to the Romaines, and consider
 what goeth before and what cometh after,
 38. ver. with begineth with *certus sum*, I am

sure, as their owne translations are. And withall to the places, where ar mencioned the obfignation, the crie, the pledge, the earnest penie of the spirit in the faithfull, &c. and then let him on Gods name iudge of all that hath bene or shall be brought, either of the aduersaries, or else of vs.

Conc. Trid.

*Controv. Ra
sisb. lib. 2*

1

2 3

4

First of all, the chapter of Trent doth nothing but rage and storme at the matter, as the maner of it is euer, in so much that as a man may knowe a Lion by his pawe, or a bird by her fethers, so is that councell discerned by nothing more then by banning and cursing. Pigghius better bethinketh him selfe, & calleth his wittes about him, or rather calleth a counsell of all his fancies, and at length deuifeth foure aunswers and neuer a one against that we teach. Either S. Paule spake not of all the faithfull, or not of euerie faith, or not of him selfe at all times, or, but of him selfe with condition if he him selfe perseuered.

1. Not of all the faithfull? yes. For those who were predestinate before all times, called and iustified in time, God also had glorified, (saith Paule) wherupon I note, both the word (Those) to comprehend al, that shall be saued and glorified, and then that

that the Apostle saith: you hath God glorified, vsing the preter tence, because of the certaintie of that which shal folow as surely, as if it were alreadie past. And personally beginning with him selfe, *I am sure*, he endeth, with *shall seuer vs*, including others, as well as him selfe. And elswhere he saith generallie, writing to a whole church *proue your selfe, whether you be in faith or no*, 1. Cor. 13. 5 *Know you not that Christ is in you, except ye be cast awayes*, counting it a great absurdity in Christianitie, not to be assured in particular knowledge of euery mans own state.

2. Secondly Paule speaketh not of euerie faith. Doth he speake of a true faith? of such a faith wee meane. The pretiouse fayth of the Sainctes which is like in all. But let vs agree vppon this, that there is a certaintie by some fayth. Wherein as you agree with vs, meaning a good faith, so yet you disagree both with the counsell of Trêr, and likewise with Lyndan a great stickler on your side, who auoucheth that the certaintie of euerlasting life, *qua est ex fide*, Lind. panop which is by faith, neuer happened, *non modo Christianis omnibus verè credentibus, sed nec ipsis Apostolis in hac vita unquam*. lib. 3. ca. 21. Not onely not to Christiãs truly beleeuing, but

not to the Apostles themselves at any time in this life. Yet wee had rather take Pigghius graūt, being reasonably vnderstood, & so leaue Lindan to them, that like him better.

3. Thirdly Paul doth not speake of himselfe, howe he felt himselfe at all times. Perhaps so, and yet no man knoweth what was in Paule, but the spirit of Paule that was in him. We denie not but that the degrees of faiths assurance may be variable, not onely in diuerse men, but in one & the same man at diuers times. Yet more or lesse in a degree doth not abolish the nature of faith, nor quite extinguish her proper necessarie qualities, wherof assurance is the chief. Which though it be eclipsed as it were by an interposition, sometimes of grosse and heauie flesh, which the best carie about with them, yet in the end faith wil returne to her course, shewe her face, and breake out againe, neither can she be euer frustrat of the effect of assurance. For sorowe maie lodge with vs for a night, but mirth will returne in the morning.

As the wicked may feelee some ioye a while, that they may haue a greater feeling of sorrowe in the end: so sometimes the
godlic

godlie maye suffer euen the anguish, and terroures, as it were of cast awayes, thereby afterwarde to encrease their ioyes the more. And this is a sure doctrine worthe to be embraced of all, that albeit wee stumble, yet he will not suffer his to fall, or if to fall, not finallie to fall awaye, if God wound he will heale, if he kill, he will reuiue, and if he breake downe the walles of thy faith, that they seme to shake and totter, and fall, doubt not, he wil build them vp, he wil turne all to the good of his children, and if he darken thine eye, that is fixed vpon him selfe, be assured he will not do it out, neither will he take his holie spirit from the holy and faithfull, as he did the Spirit of the Regiment and fortitude from Saule. No, though he bring thee to hell, he wil not leaue thee there. Why then? What if faith be much assaulted, and sometimes brought into narrower straightes then some, God knoweth best howe long it is best to hold his own vpon the rack, & it is the teachers dutie, and it is Sainct Pauls endeuour thereby to giue out doctrine of comfort, and not thereby to empaire the faithfull mans assurance as Pigghius doth.

4. Fourthly he saith Sainct Paules faith, & confidēce is with condition of his owne perseuering to the end, if he perseuered. No For without ifs as of douting, though not without condition of duetie, the Apostle proueth that God will not alter, nor discō-tinue his euerlasting fauour to his dear children, and in the recitall of sun dry thinges, he saith that neither thinges present, nor thinges to come would disioyne Gods loue. Wherefore in respect of the future time to come, he religiouse is most confident of Gods goodnesse, and his own finall saluatiō. Wherin to end, thus brieflie we se Pigghius obiections are litle worth.

Lib. 9. c. 13

Now let vs heare how Master Stapletō can helpe out the matter. Who being instructed of the Colonistes saith, that when Sainct Paul said, he was sure (for that place troubleth them much, and if they coule answer that, they would wrangle in like maner with other scriptures as they could) by his assurance he meaneth a certain kind of hope not certaine any otherwise thē but as a charitable man may, and must morally conceaue one of an other, as Paul himselfe did of Timothie, and of the Romans. This is straunge and inopinable. For did not
Paule

Paule know him selfe better, then he knew others, or if he did (as do doubt he did) did not his greater knowledg therein assure him selfe more of him selfe then of others. The men of Rhemes to perswade vs herein say, the Greek word *πεισμαι* doth import on-ly a probable perswasion: & yet they could not but fumble in their tale, & adde withal that which they found in Hosius, that the Apostle might haue some speciall extraordinary reuelation, but they see euidently that the Apostle in that place speaketh of no reuelations, but of ordinarie doctrine to the Romanes, or if he had a reuelation special, it maketh more for his owne assuraunce, and nothing against the assuraunce of others. Wherefore they seeme to fancie the other opinion more, that Sainct Paule was but probable perswaded, and vncertainly certaine. I might alleadg that where their vulgar Latin is *certus sum*, I am sure, or certaine. Hierom vseth, I am confident. For that this assurance was not a probabili-
tie, but a certaintie, and a confidence, which is more. But let vs rather reason the matter. Is Paule perswaded, and but probably perswaded? A man would thinke the Apostles perswasio in such a case were

*Rhem. not.
Rom. 8. 38*

*Gr. Mar. di
seo. cap. 12*

sure enough a very standing light, & no fading flash, as it were of lightning.

Yong scholars are taught and it is true, that there are probabilities of sundry sorts, either wherunto a man may answer indifferentlie yea or no, because of the vnapparent notice of them, for they may be or theye may not be, and whether parte a man holdeth, it skilleth litle. For both parts maye be mainetayned with like reasons. If they meane such a probabilitie to be in Sainct Paule, he that defied boeth high and lowe, will little passe for such dreaming coniecturals, in respect of his knowledge of the marke that he shotte at, or of the infallible means to attaine therunto.

There are probabilities of an other kind *absque formidine oppositi*, prooued and approued without feare and doubting of the contrarie vppon due triall, and iuste examination premised. If you meane, (but you are farre from so good a meaning,) such a probable perswasion, you hitte vppon the Apostles meaning, who vppon former discourse is certaine and most certaine, and vppon the best certainties well perswaded. For thus he argueth, If God be with vs, who can be against vs, with ys

by his election, vocation, iustification, &c. who can be against vs? who shall laie to the charge of his chosen? who shall condemne, who seuer? and reckoning manie hard assaults, yet against all, he is sure that the elect, that is, the faithfull in all these become more then conquerours *ὑποβιβάμεν*. more then conquerours, & common conquerors, whom they haue throughly conquered, they are not probably nor halfe a feard of them, and then commeth in his perswasion, I am perswaded, I am certain, I am sure, I am confident. Take which interpretation they wil, vpon the proofs premised, that neither principalities nor powers (and therefore not a sort of vncertaine Papisticall distinctions) can remoue from the eternal loue of God in Christ the lord. But were our saluation no more certaine, then are their answers, then were their answers somewhat, and our saluation verie vncertaine.

As for the old obiection out of the book of the Preacher, it hath bene answered, and washed cleane out longe ago. *Eccl. 9. 2*
In deede Maister Stapleton hath latelye done the part of a diligent Papist, that seeketh all meanes to deceaue him selfe, *Lib. 9. cap. 8*

and sauving that hee wanteth the oyle of truth, he hath set a fewe fresh colours thereon, then euer yet I could set eye on in anie other, as I well remember, facing vs out that Salomon first putteth it downe generallie, that there is no certaintie, and that al things are vncertain, & that man knoweth not whether he bee in case of loue or hatred. And wheras we shewe out of the text, that it is ment that there is no certaintie touching the euent of our affaires, he telleth vs that that is a seconde sayinge, and a particuler confirmation, and no restraint of the former generall vnto such casualtyes as maye befall a man either in this life, or in the kinde of his death. Againe where wee euidentlye proue that a man maye assure him selfe of the hatred of God (who hateth sinners) if he be a sinner. And therefore where Salomon sayeth a man knoweth not whether he be hated or no, he respecteth necessarilie not the sence and touch of an inwarde conscience, either of the loue of God, if he be faythfull, or of his hatred, if he be sinnefull, and faythlesse, Maister Stapleton sayeth, the certaynetie of loue, and hatred are not a like, and therefore

fore that there is mention made of hatred, because when a mā beginneth to question whether he be to be beleued straight waie in that verie moment, he misdeemeth whether he be not worthy of hatred also.

Vnto all this I answer brieflie. But in the meane season well we perceiue that, (as the wiseman sayth) a dead flie maie marre the good smell of the sweete ointment, so a cursed gloze may corrupt the fairest text. But I answer and aske: are all things detained in an vncertainty? he that sayth all, seemeth verily to excepte nothing, and nether can any thing be exempted, which is subiect to that all, which he meaneth that faith al. But that al things should be vncertaine with euer (either in sense, or in faith, whereof Chrysostom *Orat. 9. in* faith, though sense may be deceaued, yet *10. c. Heb.* can not faith) is farre from Solomons thoughtes in this place. So that he maketh no absolute generall saying, and then afterwarde commeth in with a particular matter of externall euentes, he proueth a generall vncertaintie thereof and in that kinde, and yeldeth the cause why, which must needes be as large as the effects, and

the cause of like compasse with the effects, *eo quod*, because all thinges fall out alike to the iust and vniust, to the good, and to the bad, &c. And verely this is onely the wise mans intent to shewe the vanitie of mortal euentis vnder the sun, & therewithal to teach mē not to decide by the outward face of things concerning Gods fauor. For had he meāt to speake generally without exception of any thing, or specially to exclude the assurāce of faith, a particular allegation of the euēts of afflictions or the like, had bene but a colde cōclusiō or a slender proof. Wherefore (M. Stapl.) if you will argue an vncertainetie of faith, which we denie, and disproue the certaintie thereof, which we affirme, you must shewe an vncertaintie to be in God the promiser, or in the holy Ghost the confirmer, or in the like groundes, whereupon we build, and not dispute of common euentis, which fall out indifferently to the one, and the other, either good or bad, and sometimes in heauier sort, as it may sceme to the godly, thē to the wicked man. For among the good the best, or among the best, the very best: or among the bad the better, and the lesse bad may be in the same case outwardly, as
may

may be the worst. Whereof onely, Solomon treateth, and not in generall against al knowledg. For if he meane that nothing cā be known, how knew he that he knew nothing? But we know of Solomōs knowledge the scriptures speake much, & that of M. Stapletons vncertainty in knowledge, and no assurance in faith, they are altogeather silent, and speake nothing at all, no more then they do of that which he telleth vs verie impertinentlie to the text in Solomon, that when a man examineth his state, whether he be in the loue of God immediatly euer the doubt of hatred cometh alwayes to minde. What fraile flesh will doe, is not our question. What faith ought to do is that, which we cōtend for. But if flesh doubt, yet must faith resolue all doubt. Thy flesh will suggest & bring in- to thy memorie thy many sinnes, but incō- tinētly thy faith must recorde the mercies of God, that are more in number, & greater in value, and most certaine to this vse to pardon and reinit sinnes. The worlde doth storme, the flesh oppresse, the Di- uell ly in waite, yet the Christian which is fouled on the rock which is Christ, cā not fall. Bernard saith well, *Ego fidenter, quod*

Bern. Sermon.
61. super
Cant.

Lib. 9. 14.

ex me mihi deest, usurpo mihi ex visceribus Domini. Looke what is wanting of my self vnto my selfe, with confidence I vsurpe that vnto my selfe, out of the bowels of the Lorde. An excellent sentence full of cōfort, and speciall confidence. M. Stapleton would qualifie it, but can not, & therefore thought it better to misreporte it otherwise then he found it in Bernard him selfe, and first of all he misquoteth the place 6. for 61. but that may be the negligence of his Printer, and so woulde I easily thinke, if there were no ill dealing otherwise. Secondly he sayth this confidence is taken not for a confidence, but so farre furth, as it is opposed to an astonishment, as if when I did a thing confidently, I did it only not with astonishment. Whereas a man astonished is past doing, but doing confidentlie, is doing, and doing with great boldnes. Thirdly for *fidenter* he saith *fideliter*, changing Bernardes worde, and fourthly he saith *fideliter dico*, as if Bernard spake offaithfull speaking, and not of cōfident vsurping and taking, specially in the singuler number *ego*, *I*, and properly *mihi*, to my selfe, take from the bowels of Christ, what is wanting to my selfe. The

reasons

reasons of this his assurance Bernard yeldeth elsewhere, vpon three strōg cōsideratiōs, of the loue of Gods adoptiō, the truth of his promisse, and abilitie to performe, and thē he pronounceth that he knoweth whom to belecue, & in beleeuing how to be assured.

In truth, if we either rest or reckon of your selues, so as M. Stapleton requirereth, we cast the anker of our hope in an vnstable place, and not vpward into heauen, (as the Apostle teacheth) and then no meruaile, if hope be no hope, & fayth, not faith. For what scripture euer teacheth vs to hope or beleue in our selues? Accursed is he that maketh flesh his arme, or putteth his trust in man, either in himselfe or in an other man: in him selfe, for that is a daungerous pride, in an other, that is as Augustines word is, an inordinate humilitie: *inordinate humilis non leuatur, periculose superbus precipitatur*, The proude man wil hurle down himselfe hedlong, but the inordinate humble no man can hold vppe. Wherefore pride, dispaire, and folly be far from vs. Our hope, faith, and helpe, is onely in the name of the Lorde. We are ashamed of our selues, & of men like our selues,

but not of the hope, which is in vs toward him.

Numb. 13. The matter is weightie, yet would I be loth to be ouer long, I will ende with remembrance of a storie out of the booke of Numbers, where Iosue sent certaine to suruaie the lande of Chanaan, who vpon their returne, reported of the goodnes of the lande much, but more of the strength of the people, of the crueltie of the inhabitants, of their stature like giâts, and in comparison that Israell were but grasshoppers, their towns mervelously defended, and that euerie way it was impossible to goe vp, and preuaile against it. But Caleb, whom the Lorde had indued with a better spirite comforted the people on the contrarie side and saide cheerfullie: Come let vs go vppe, vndoubtedlie we shall possesse it, litle considering the strength of the people, or their crueltie, or the wals of ther cities, but onely rested vpon the promises of God, and therein he stayed him selfe, and would oft haue stilled Israell. Semblably notwithstanding the force of all the worlde, the difficulties of flesh and bloude, the subtelties of sinne, the arguments that certaine aduersaries like
like

like Iosues spies make against vs, yet if we haue Iosues faith, we must relie vpon the Lorde, and in the ende we shall obtaine a better land, then the land of Chanaan, euen the land of the liuing, with the liuing God.

He that somtime doubteth may remember he is a mā, but because he is also a faithfull man, he must not cōtinue therein but shake away distrust, & cōquere al doubts, & be well armed with the shild offaith against all assaults. The faithles they are at an other pointe, & they aine vncertainly without a marke, beat the aire, bath themselves in the pleasures of the worlde for a while, & in the end they dy as they liued, they liued without hope, & perish euerlastingly. But we who are beleuers, & know we ar beleuers (as August. speaketh). For faith is no fancy, as we are risen againe in newnes of life in this life, so shall we be receaued againe to life eternall in the life to come, our conuersation and trafficke is aboue, our hartes are set on heauen & heauenlie thinges, we are frindes with God, distance of place, diuersities of periles, and doubtles of daungers can not disioyne or cause distrust, for we also shall finally dye

as we liued, we liued in his feare, and reuerence, we dye in his faith: he is our God, God, and therefore able: our God, and therefore willing to bring his promises all to passe one daie, and in the meane season there can happen nothing neither inwardly, nor outwardely, but it may be patientlie borne, quietly digested, and with suffrance passed ouer, knowing alwayes (as the Prophet saith) that the time shall come, either in this worlde, or in the worlde to come, when all shall confesse: verily of a truth, there is frute for the righteous, doubtles there is a
Psal. 58. 11 God, that iudgeth the earth. The teeth of the cruell, the iawes of the Lion, the arrowes, and all the argumentes of proude imaginations shall come to nothing, & we shal certainly be saued.

Of sanctification in this life and the meanes of direction therein,

ACcording to the order, which I proposed to my self to shew furth the freenes of Gods grace, and fauour, it remaineth in this place next to speake of *sanctification*. For albeit S. Paul maketh it no expresse linke of that chaine wherein God doth

doth all in all: and wherewith out of al cō-
trouersie, there can be nothing in man, yet
where he speaketh of mā's duty to God, he
sheweth euer necessarilie, that they who
are iustified by faith in Christ, are like-
wise sanctified by his spirite. For being
manumitted or freed from sinn by Christ,
we are therewithall made the seruants of
God to bring furth fruts vnto sanctificatiō.

Their owne Roffensis saw somewhat
when he sayde : *fides iustificat ante partum.*
Faith is the mother, works of sanctificatiō
are the children. The mother doth iusti-
fie in order before the children be borne,
and then shee bringeth furth a godly of-
spring, who like good childrē cherish their
mother, and comfort her with naturall re-
spect againe.

Stapl. lib. 8.

cap. 31.

Illyr. in cla.

par. 2. tract
6.

That no man mistake me, it woulde be
obserued, that the word *sanctification* is ta-
ken, either for iustification in Christ, who
is our wisdom, our righteousness, & san-
ctification, or else for holynes of life in
Christiās, who hauing receaued the spirit
of adoption, & a measure of grace, are san-
ctified, renewed in their minds, & reformed
in their liues, dying to the world, & liuing
vnto God. Both these sanctificatiōs, ar ours

M

For Christ is ours, & therefore his holines & his righteousness are ours also. But there is a difference betwixt that which is in Christ being perfect in nature, precedent in order, & made ours but by imputation, and betwene our sanctification, which is imperfect in it selfe, issuing from his goodness, and really inherent in our selues. The one is receaued by faith, the other consisteth in good works as of piety toward God, of vpright dealing with mē, & of temperate vsage of our own persons, of faith in Gods promises, of hope in his mercies, of louing his goodness, of zeale in religion, of praying his name, of continuance in prayers, of confession of sinnes, of severity against vice, of encrease in vertues, of patience in troubles, of goodness towards al men, of meditation of death, of spirituall ioy & intentiue expectation of the ioyes to come. I am not to debate particulars, with intēt to dilate any thing. For that is not my purpose, and the rather because looke what hath bene spoken of many the former matters, may with ease, or else without great labour be applied to this present argument.

Philosophers make a difference of bodies. & it is euident in sense, howe some bodies
are

are grosse & darke, as wood & stone, some cleare and lightsome, & perspicuous, that a mā may see through them, of which sort, are the aire, fire, christall, common glasse, oyld paper, and the like. Whereunto I may resemble the outward actions of man, either his words or deeds. For through these a mā doth as it wer through a glas window look into a mans minde, frō whence as frō a spring both words & deeds do issue. I beleue, & therefore I spake saith Dauid. Will you know a iustified man? look whether he be sanctified & holy according to so holy a calling: will you know the goodnes of the tree? trie whether he bring furth according to his kinde as it is in Moses.

Genes. 1.

In the second of Kings, king Ahaziah *2. Reg. 1.* fel through a lettasse window from his vpper chamber, & therby fel into an extreame sicknes. He calleth for his seruāts, sendeth certaine of them to go & enquire of Beelzebub the idole of the Ekron concerning the recouery and euent of his disease. Vpō this the Angel of the Lord appeareth vnto the Prophet Elias, and willeth him to goe and to meete Ahazias seruants & to say vnto thē: Is it not because there is no God in Israell, that he seeketh to belzebub? &c.

Wherefore of Ahaziah the Lord saith: He shall not come down from the bed that he went vp into but shall die the death. Elias doth the message to the seruautes, the seruautes returne to their king: he museth at their suddaine returne, declaration is made what befell. The king demaundeth what maner of man it was, that met them? they shew him, that he was an hearie man, girded with lether. Then saide he straight, *It is Helias the Thesbite.*

Out of this story sundry instructiōs may be gathered. First that as the oxe doth eat vppe the thistle, so may the axe ouerthrow the oke. i. as the poore sinfull people shall surely be punished, so the vnsanctified mightie man shall not euer escape. Againe in destresses sinnefull men seeke for simple helps, and not vnto God the God of help, & al to no purpose, but to their greater hurt. Where as the holy man knoweth that our very heares, our teares, our names ar in accōpt with our almighty Iehouah, our heares are in his register, our teares in his bottle, our names in his kooke. But the purpose, why I record the story, principally is, to shew howe readily Ahaziah did gesse by the Prophets attire, that it was E-

lias,

lias, & therby, by this exāple to declare, not that the hearines of our apparell, because happily therwas some singuler thing in Elias attire, as likewise in Iohn Bapt. apparel, which was an other Elias, but that our attire & apparell in most modest maner generally be seemely, & that all our behaviour be such either in gate, words, or deeds, that whē report is made therof, a man may straight auouch, verily there is a Christian.

There is no doubt, but dissimulation is spun now adayes of so fine a thread, that it is hard to discerne who is who. Gardiner could make a booke of true obedience, & Bōner made the preface therto, & now we lack not, & if time serued (as God forbid) we should haue experience, that we want nether subtle Gardiners, nor cruel Bonars. But because some can semble to be that they are not, & dissemble to seeme to be what they are, therefore yet may not the godly cease both to be in deede, and profess to be also true professors. Coloures can not long cōtinue. A grape may ketch, or hang vpon a brier, it groweth onely & naturally vpon the vine. Dissimulation is like Hermogines learning, very towardly *Volater. lib.* to shew a while, but after a while it becam

flush and flue away: wheras the sincere holy man groweth still from faith to faith, frō strength to strength, from vertue to vertue, till he become a perfit man in Christ Iesus, knowing that this is the will of God, euen his sanctification.

2. Thes. 4. 3.

And were there nothing else but the wil of God, & his cōmandemēt in this behalf, yet were this alone cause sufficient, that we offer vp the sacrifice of our obedience to our God, & we should be holy, because he is holy, who hath commanded vs so to be, euen as the children of Ionadab, the sonne of Rechab obeyed their father, and abstained from wine, because their father, so commaunded them, but infinite are the reasons that should moue vs to a godly life as not only his commandements therunto, but the inhibitiō of the cōtrary, denūtiatiō of penalty, if we liue ill, or promise of reward if we liue well: the hindrāce of Gods glory & the hurt to common weals, by the one, the edification of many by the other. Exāples of good mē to be followed, who were honorable mē in their generatiōs, & wel reported in their times as Enoch, Noe Abraham, and many moe, or the effect of sinne vpon sinners, that threw Adam out of

1er. 35. 14.

of paradise, turned Nebuchadnezzar into a beast, and Iudas into a Diuel, slue kings, ouerthrew thousandes, swallowed vprebels, drowned Pharaö & all his host, burnt vp whole cities, and wasted nations. But what shall I stand to reckon vp reasons, to proue that day hath light, & that the night is darke, that vertue is good and vice is naught, or that the one ought to be embraced, and the other auoided? For, he is farre gone, and past cömon sense, that wil not confesse all this. Howbeit in the practise of doing, it falleth out cleane contrarie. And the reason thereof, I take to be in them that haue any knowledge (for to speake of the wilfull ignorant it is bootlesse) because their knowledge occupieth onely some small roome in their braines, but hath no firme possession of the harte.

My sonne giue me thy hart (saith God by the pen of Solomon.) *Prover. 23.* Keepe it not they selfe but giue it me, bestowe it not vpon pleasures which fester, nor vpon meates wherein is excesse, nor vpon riches, which will take the wings of the eagle & soone fly away, nor in honours, which man enioying becam a beast, nor in any corruptible vain thing vnder heauen. Giue me thy harte,

sayth the wisedome of God, and he will teach thee to vnderstand and follow righteousness, and iudgement, and equitie, & euerie good path. And as for riches, honor, pleasures, &c. know this, godlines is great riches, and as the highest honor, & as the true and perfit pleasure, & what not that good is?

*Direction
in the way
of sanctifi-
cation out
of the word
of God and
by his spi-
rite.*

And now for directiō herein in the way of godlynes, whō should we rather follow then God him selfe? &c. & not the vaine wordes of others, but (as the Apostle aduise) walking as the children of the light, bringing furth the fruites of the spirite. Wherin we may note that to vaine words we must oppose the worde of God, and that the fruites of the spirite are specified to be good works, to teach vs from whence good workes come. The one sometimes is distinguished frō, somtimes contained vnder the other. The word serueth to direct in the right way, and whereby we discern who are out of the right way. The spirit is Christes vicar on earth: and as Christ him selfe the sonne of righteousness, and the day star in our hartes, a consuming fire of all distrust, and burning vp the very rootes of disobedience, and of all the stumbling

stumbling blockes in the world. The one of these lightly is neuer receaved without the other. For the worde is vnprofitable without the Spirit. The Spirit of God lea-
deth into all truth. The things of God no man knoweth, but the Spirit of God. But yet the Spirit of Christ to them that haue age and opportunitie neuer commeth but with the word.

There are three especial enemies of this word of God, and therefore enemies to the rule of goodnesse, and to the leuell of all sanctimonie. The first is the fantasticall Anabaptist, that dreameth of Reuelations: the second is the wilfull Atheist, that thinketh the worde of God to be to troublesome, it hindreth his fancies, it forbiddeth his delightes, and stoppeth all the bathes of his vaine pleasure, it talketh too much of sanctification. The third enemy is the wil-
lie Papist subtiller then all the beasts of the earth beside, he knoweth his coine is adulterate, and therefore he feareth the touchstone, his chaffe wolde not be winnowed. And no maruaile. For wold false prophets be sifted, or vaine spirites be brought to their triall? Wherefore the man of sinne goeth about to dissuade me from hearing,

*The Ana-
baptist.*

*The A-
theist.*

The Papist

and reading this worke of God, and in steede of the waters of the Scriptures they haue digged vp puddles of wilworshiping and such like mud, fitter for the horse and camel, then for Christian souls: & in roome of the light of Gods word they haue substituted false & mocklights of their owne, in place of virgin wax, they haue giuen vs tallow, in roome of a candle, they haue reached vs a snuffe, & the candle of the Lords word, they haue detained, vnder a bed or a bushell, that the faithfull men might neuer knowe what they did, nor discerne what they beleued. As if to beleue well, were to beleue a mā knew not what, or to liue wel, were to liue in ignorance, and to do the works of darknesse. And yet they pretend great reason for all this, and so did he, that said of one that could be mad with reason. I can not debate the controuersie, I shall but touch a reason or two. The worde is vncertaine, the worde is obscure, ergo not to be read and heard absolutely of all, &c. Vncertaine? I know not what is blasphemie, if this be not. Where & in what place dare they thus speake? in the Church of God? before whome? before the Congregation of Saintes? The word is as a candle, which

which giueth light both to the house, and sheweth withall what it selfe is, & is it then vncertaine? but it is obscure. So you saie. We aske to whom? we aunswere to them, that perish. It is harder somwhere then in some, to stir vp thine attention, & therefore it is commaunded, Search the Scriptur, dig for wisdom, seek for knowledge as after siluer and gold. Be it that it be obscure. Yet as that saying in great part is most false, so is the reason most faultie. The candle burneth dimme, therefore toppe it. It is a good argument. There is a knotte in the weeke, therefore open it, that the light may haue easier entrance. It is a fit reason. But the candle burneth obscurely, therefore put it out, or throw it away, or anie such like conclusion is starke naught. Yea the more obscure the Scripture is, the more it must be laboured, & the more incessantlie studied, because it is that, wherein we knowe is life euerlasting, and the way of life which is sanctification.

To let go them that will not heare vs, seeke after this waye, there are of those, that seeke sundrie sortes. Some seeke onlie to the end they maie be knownen, to be verie skilfull men in good thinges:

this is an ambitiousse vanitie, some only to know: this is fond curiositie, some to instruct them selues: this is true wisdom, and some to edifie others, and this is perfit charitie. The two former sorts are naught, the two later holy and good. For true religion and perfit holinesse, is made neither of bragging wordes or peeuish fancies: but this is true deuotion, to visit the sicke, the widow, the fatherlesse, & to keepe a mans selfe blameles from the soile of the world. He that neuer saw hony may talke & think how sweete a thing it is: but he that tasteth therof, can better tell what a gracious tast it hath in deede.

Again there ar others that though they cared litle for seeking them selues, yet are they content to let others alone with such matters. But all their care is as they are carried away with some conceit or other. They rise vp early in the morning, and go to bed late, and eate their bread in great care to compasse purposes. But alas what meane they? Suppose thou be a Monarch, a noble, a marchant man, or what thou wilt, if thou gaine all, and lose a good conscience, and thereby thy soule, thy losse is greater, then thy gaine. Thou art a iollie fellow

fellow in thy cōuntrye, a king of a welthie land, a peere in a Realme, thou canst preuent foes, & ioyne in with mighty friends, al the sheaues of the field must bow to thé, the Sunne and the Moone must stoupe at thie presence: or if thou be a meaner man as of a towne and corporation, thou canst cudgell, and compasse matters, & conuey things at pleasure, or if thou be a priuate occupier or a man of trade, thou canst buy cheape, and sell deare, all these and the like are but miserable comforts in the day of death or iudgment. One sanctified soule then will be more worth, then innumerable sinners. O Lorde sanctifie them and vs with a liuely vnderstanding of thy trueth. Thy word is the truth, teach vs, O Lorde, good wayes therin, that we may know & do thy will.

I will record a storie: Dauid being cer-
tified of Saules death among his lamenta-
tions he breaketh foorth on this wise: O,
tell it not in Gath, publish it not in the
streetes of Ascalō, lest the daughters of the
Philistines reioyce, lest the children of the
vncircumcised triumph. Gath and Askalō
were of the chiefe cities of the vncircum-
cised. Dauid wisheth, that Saules death

2. Sam. x

might be concealed from them : that it might not be told to the enemies of Saul, and of God. With like affection it is to be desired, that ether there wer no Sauls at al, or that they might die either obscurely, or liue otherwise then to the flaunder of the profession they seeme to be of, but in truth are not. They that haue dwelt or dwell in Gath, & Askalon, in Louain, Doway, Rœe, or Rhemes, the enemies of vs, of our Land, and of our God, wilbe glad to hear that he which is reckoned a iustified man by faith, were yet a prophane person like Esau in the race of his life. The streame of sinne is strong, and carieth the world with it, but he that thinketh he standeth, let him take heede he fall not. If a piller fall, the house is in daunger, if a mightie tree fall, it beareth downe manie bowes and sprigges with it. O, what a shame were it for anie that haue begun in the spirit to ende in the flesh, to reioyce in the light and afterward to loue darknes more then light, to receiue as it were a portion of faith, and then to mispend it? The children of the vncircumcised will make great triumphes, when they shall heare hereof, supposing they haue gayned much, when they can finde

a man that hath fallen from his God: but to the godlie what sorrowe is like to this, where such euentes are found? Wherefore let euerie man looke to his wayes, & stand to his watch, that he offend not God, neither that he giue place to Sathan, cause, of ioy to the aduerſarie, or of griefe to the godly, that he defile not him selfe, driue away the spirit, receaue the word in vaine, stayne his profession, and that he be not like the Asse and Mule, that carieth on his backe, wheate, or breade, or wine, and yet eateth onelie chaffe, and drinketh nothing but water. To carie the name of a Christian is little woorth, except you feede on the properties of Christianity, & expresse them in a good life. For not to talke of Christ, but to liue in Christ, is indeede to be a Christian, vnto whom it may & shold be said, as it was vnto Mary: thou shalt beare a sonne, and thou shalt call his name Iesus. For they that heare Goddes word with pure affection, and bring foorth the frutes of the spirit, they are as it were, Christes brethren and as deare as his mother, and after a sort his verie mother, as in the wōb of whose faith Christ is conceived, and in whose holie life Christ is spiri-

Luc. 8. 22

tually born into the world dayly. And this is true sanctification, allwayes to be perfourmed in vs, taught in the word, imprinted by the Spirit, graūted of God through the merites of Christ, in whose name we pray euer, to be sanctified more and more continually. And euē as Anna praied that God would giue her a man child, and she would giue him the Lord againe, so wee pray that God will make vs his holy adopted children. But the benefit of this holinesse and of this adoption, as likewise of our creation, when we were not, & of our iustification, when we were naught, and of all things else, as he giueth them vs, so we must giue them him againe, & render all the praise, to him alone the onely giuer of all good giftes, who is to be blessed for euer, both for all and of all. So be it.

Of Glorification in the life to come, and of sobriety in certaine questions that are moued therein.

WHen sanctification endeth in this life, then glorification entreth, & taketh his beginning for the life to come. And then when we shall haue escaped all the ginnes of mortalitie, when the times of temptation

temptation shall be passed ouer, when the
 streame of this world shall haue quite rūne
 out his course : then this corruption of
 ours shalbe endued with incorruption, the
 olde Phœnix shall be renewed : and euen
 as Moses did put his leprouse hande into *Exod. 4. 7*
 his bosome, and pulleth it foorth a cleane
 and a sound hande : so this fraile flesh of
 ours, that is sowne in dishonour, and must *1. Cor. 15*
 rotte in the mould of the earth, shall yet
 rise againe in honour with great perfectiō
 in that gloriouse day.

Sainct Paul sheweth that there were a- *Phil. 3*
 mongst the Philippians, that walked much
 amisse, in number manie, in conditions
 earthly minded men, seruants to their bel-
 lie, and enemies to the crosse of Christ, &
 therefore in fine whose iust end was to haue
 an heauie doome, & a deserued damnati-
 on. But speaking of him selfe and of the
 godlie he saith : our consolation is in hea-
 uen, from whence we looke for a Sauour,
 euen the Lord Iesus, who shall change our
 vile bodies, that they maie be like his glo-
 rious bodie according to the working,
 wherebie he is able to subdue all thinges
 vnto him selfe. Wherein these four points
 are expreffely set downe: the conuersation

2 of Christians to be heauēlie, their expecta-
 3 tion to be of Christes appearing in the
 cloudes, the glorification to be euen of
 our verie bodies, and because no man
 should doubt of the issue thereof, after he
 had set downe the former three, in the
 4 fourth place mencion is made, of the om-
Ren. 14. 13 nipotent power of God. Wherefore with-
 out all question as the spirit saith in the re-
 uelation, Blessed are they that die in the
 Lorde, for they neither frie nor freele, as
 the Papistes suppose, in purgatorie, but
 rest from their labours. Nowe to die in the
 Lorde, is to die, either in his cause, & qua-
 rell for righteousnesse sake, or otherwise
 in his faith and feare, and in the course of
 their calling. And to die is to be dissol-
Eccl. 12. 7 ued, the bodie to the earth, from whence it
 was taken, and the soule to be rendred in-
 to the hands of God that gaue it.

Esay 26 Thy dead (saith Esay) O Lorde shall
 liue, euen as my body shal they rise againe
 Awake and sing, ye that dwell in the dust.
 For thy dewe is as the dewe of herbs, and
 the earth, shall cast vp her dead. Not that
 all the dead, but that the Lords dead shall
 liue the second life. And not who dye in
 their finnes and in olde Adam, but who
 die

die in the Lorde, and who liued in Christ, and Christ in them, and die in Christ, and in the Lord, They shall rise in glorie. Let *Mar. 12. 24*
Mat. 22. 29
 no man be deceaued, as were the Sadduceis, and Libertines, and as nowe is the whole familie of loue. The dewe of Gods power is as the dewe of herbes. Herbes appeare not in winter time. The dewe from heauen softeneth the ground, doth awaie the frost, & openeth the earth, & the herbs spring againe, and flourish a fresh. Likewise the moiture of Gods omnipotencie and power diuine, will cause & commaund the earth to giue an account of her dead, to yeild forth the bodies of his Saincts, that they may liue. Euen as my bodie (saith the Prophet) and putteth the matter out of doubt, pointeth to his owne bodie, & pro- ueth the restitution of Gods people from banishment by this infallible argument, teaching that because they doubted not of this the greater, they should belecue the lesse which was their restitution.

So in Ezechiell the people seemed to *Ezech. 37*
 be in a dead and desperate case, as if their verie bones were dried vp, their hope gone, and them selues cleane cut of. God sheweth in a vision, to the Prophet,

a plaine felde, full of dead bones: hee will giue them senewes, flesh shall growe ouer them, and he will call the dead, out of their sepulchers. And by this, god meaneth that he will restore his people, and conuey them home, euen as if they were taught & well knew, he would reuiue the dead.

1. Cor. 15

Mat. 22. 32

Mar. 12. 26

The Articles of our Crede touching the resurrection and life eternall is most largely proued by Sainct Paule to the Corinthians. But Christ confuteth the Saduceis sufficientlie with this, that God is the God of Abraham, Isaak, and Iacob. And that God is the God of the liuing, and not of the dead. Of them that liue, and therefore are, and not of them that liue not, and therefore are not, and of them that shall liue, in whole and not onelie in part. And it is spoken in the present tence, of the liuing, as well for the certaintie of the bodies rising, as for the assured being of the soule in the meane season in the handes of God. And herein concerning the soule (for of the bodie I haue said sufficientlie) what becommeth of it when man is dissolued: I

*Reply to D.
Fulk cap. 8
part 2*

can not but maruel what M. Bristow meaneth to mencion, that there be many texts to make it probable, that not any one en-

treth

treth into heauē, no not since Christs time,
till the generall resurrection. Al these probabilities are aunswered by a learned man of our o'vn age in perfite maner particularly vpon occasion, & heare I reade it needlesse to trouble the simple with impertinent disputes. It may suffice them to know that while we are in this bodie, we are pilgrimes from the Lorde, ergo not, so when the tabernacle therof shall be layed aside. But then we shall be as it was saide to the theefe, euen in the day therof with Christ in Paradise. And what is Paradise, but heauen? for so Sainct Paule when he talketh that he was taken vp into Paradise, he tearmeth it the thirde heauen. Euerie man sayth Austine, sleepeeth with his cause, and shall rise with his cause. But in the middle time, as in our common sleeping, some sleepe quietly, some haue heauy and sorrowfull dreames: so when we go into the common bed of the earth with our bodies, yet our soul hath her rest with a sense of ioye, or hath a feeling of sorrowfull paines. *Habent omnes anime, quum de seculo hoc exierint &c.* All soules when they depart out of this worlde (straight) they haue their diuerse places of receipt, if

Ber. li. Theol. Epist. 2. Epist.

Immediately vpo the departure out of this mortalitie the soule is re- ceaued into the ioyes of heauen.

*Luc. 23. 43
2. Cor. 12. 2*

Tract. in Iohn. 49

they be good, they haue ioy : if they bee naught, they haue torment, and when the generall resurrection shall be, the ioye of the good shall be more ample, and the torments of the wicked more grieuouse, when with their bodies also they shall be tormented, and this is onelie the differēce. Wherefore in the hour of death, let no faithfull man doubt, but that he hath a present entrance into heauen, and that he shall be with Christ there, and that he may praie, looking vppward into heauen, both with Christ and with Steeuens : Into thy handes O God I commend my spirit. O Lorde Iesus receaue my spirit.

Mat. 25. 14

And this is a kinde of glorification, which shall be consummated after the consumption of all thinges. In the meane time while wee yet remaine in this world; there are dueties to be done, and euerie man hath his talentes, fewe or manie, or at least one, and that one he may not hide in a napkin, like the idle man, nor digge it in the earth, where it may rust, much lesse throwe it to the dunghill, that is bestow it vpon bad and vile vses.

The noble man is gone into a farre countrey, the maister to a wedding: but they

they will certaine lie retorne againe, but when, that is vncertaine, whether at the first, seconde, thurde, or fourth watche, whether in the euening, or at the dawning of the day: and therefore is so vncertaine, the rather to excite thy care, and stirre vp thy diligence, to prouoke thy watchfulnessse, to set thee alwayes in a continuall expectation, both of his comming particularlie to thee, and in generall to iudge the world.

*Why the
comming of
Christ is not
specially in
the circum-
stances of
time cer-
tainely
known.*

But if thou like the euill seruauit saye, thus he the Lorde differreth to come, and being absent can not see what is done amisse, and cruelly shalt misuse thy fellow seruantes, or riotouslie mispend thy masters substance, wasting all in wantonnesse and excesse, liuing in pleasure, and fattning thy selfe, as in the day of great slaughter and much feasting, & shall common with thy soule, after this maner: O my soul take thy rest, this iolitie will not faile, this case on earth is everlasting: behold suddenlie when thou thinkest least, this night before euer the morning can come, death is at thy doore, thie dayes are numbred, thy deeds are waighed, thy doom is come, and thy soule shall departe, not onely this

Luc. 12.45

life and so an end, but shalbe sundred from the number of the liuing with God, and shall liue in torments euerlastingly with Satan and his angels without end.

Nay rather let vs imitate the faithfulness of Sainct Paule, who in respect of others, & namely of his brethre the Iewes, what a continuall sorrowe conceaued he, howe hartie was his desire, howe feruent his prayers in their behalfe? Yea, he had care of all congregations. Who is weake and I am not affected? Who is offended, and I not griued? And in respect of himselfe he ranne his race, he kept the faith, he fought a good fight, & knew that there was a crowne reposed for him. And because wee may not thinke, that this toucheth onely Sainct Paule, he addeth, not onelie for me, but vnto all, that loue, and therefore looke for Christes comming, euen with loynes girded, that is with diligence, and with lightes in their hands, that is, with skill, as it is in the Gospel.

2. Tim. 4

But hee that in steede of running his race, shall sit him downe lazilie, or diuert before he come to the goale, or in steede of keeping, shall make shipwracke of the
faith

faith, and in steed of fighting, shall strive vnlawfully, there is laide vppon also a reward for such, euen the reward of iniquitie, and when he litle thinketh, the day of the Lord shall come vppon him, much like to a theefe in the night, and as the travell of a woman, suddainlie in the twinckling of an eye, and then he shall be sent into his owne place, as Iudas was, when he hung him selfe. But as for the godly, we hope and pray for prepared mindes, and though by infirmitie we sleepe, euē as the wise virgins did, yet we shall not sleepe to death, or without oyle in our lamps as did the foolish.

Act. 12. 5.

Mat. 25. 2.

Naturall men can iudge the face of the euening, if it be red, they saie we shall haue a faire day, if the morning red, we shall haue raine, & it is true, if the figtree or the mulbery sproute furth their leaues, euerie one knoweth, sommer is nigh. We are to discerne naturall euentes by naturall signes. Haue we no skill (I trust we haue as many as be spirituall) in spirituall matters?

In the last times & waines of the world, men shall attentiuely harken to spirites of errour, the doctrine of Deuils shalbe spread

*Aug. de
civit. Dei
lib. 20. cap.
19.*

εἰς τὸν

παῖδα.

1. Thes. 2. 4

abroade and be taught, mariages and the lawfull vse of meates as a matter of conscience shalbe interdicted. Antichrist shall sitte in the holy place, and as Austine sayth according to the Greke text, *intemplo Dei*, and shall challenge him selfe to be the Church of God. Know we not what these thinges meane.

I will go a litle farther, and come from matters in religion vnto mens manners.

Charitie shall waxe colde, iniquitie shall be rife and abound, and almost run ouer all the world like Noes flood, men shalbe selfelouers, there shalbe warres and rumors of warres in euery corner, skant faith shalbe found in the earth except here and there, as it were an eare or two left after haruest. Is there nothing to be looked for vppon consideration of this? verily almost there remayneth not any signe to be fulfilled, but the Sunne to be darkened, or the Moone loose her light, and that the starres droppe from heauen, and the verie celestiall powers be shaken and remoued. The euening is red, yea blood red, wil not the morrow therefore be fair, and ioyfull to all the godly? Lift vp your heades, ye that mourne, for your redemption

tion draweth neere. Yea, the morning is red also, and shall not a tempest ouertake the wicked? Cloudes like woolpacks houer ouer our heads, and thicken in euerie coast, the haruest of the worlde is white, and calleth for a sickle. The end of all is at hande, yea the endes of the worlde are come vppon vs. Life eternall is the gifte of God, and euen anone he will make full deliuerie thereof. Euerie man shall receaue his peny, his palme into his handes, his crowne of life for his head, the white garmente that neuer soyleth, the euerlasting foode, that neuer perisheth, the waters that neuer fayle, the candle that neuer goeth out shall euen anone be deliuered vnto all. They who sowed a winde, shall reap a whirlwinde, but they that sowed in iustice shall reape mercie, they who gathered Manna on the six day, shall rest on the seuenth. They that sowed in teares shall reape in ioy, and their ioy shall no man take from them.

As the Geometrician by the measure of Hercules foot, proportionally coniectured of the stature of the whole bodie, so by humane similitudes we may conceaue

somewhat of those ioyes, and that glorie, which in this day shalbe accomplished, but perfittlie to the full to set them furth, because they are not yet reuealed, it passeth all wordes, all writinges, all imaginations of all the tungen, or pens, or harts of mortall men.

The question of equalitye or inequalitye of glory not much materiall to faith and godlines.

Wherefore the questiō that some moue of higher or lower, greater degrees of more glorie, in some then in some in the day of glorie is to no great purpose. For in the highest degree, there is no difference of degrees, or if so, yet our glorie shall be so much, as we will either desire, or can containe. And what neede further reasoning in a matter not taught in the scriptures? wherefore both in this and all the like questions, I aunswer with the wordes that the woman of Samaria vsed to and of our Sauiour. The well is deepe and I haue no vessel to draw vp such water.

Ioh. 4. 11.

Whether we shall know on another in the next life.

Concerning a question, that in this place is much moued by some, & throughly resolved by none that I know, I will say what I thinke, and the rather to take away the question if it may be then to decide it.

Vpon the apparition of Moses and Elias
in

in mount Tabor in our Sauiours transfiguration, it hath bene thought of some, that in our glorified state we shall know and be knowen one of an other. But by the way I wil first giue a more necessary note because of occasion of Moses appearing. Moses was buried, no man coulde tell where, but yet here he appeared. Whereupon ariseth a comfortable consideratiō, that though man can not tel what becometh of mēs bodies & the bodies of many Marters, that are throwen to the lions, deuoured of dogges, cast into Sequana, or thrown into the sea, burnt to ashes, &c. Yet God knoweth, and as he made Moses here to appeare, so here after the bodies and soules of all his afflicted Saincts, shall appeare at his second cōming, euen at the blast of the trumpet. Deu

Now for the question how could those be knowen & discerned? there were many hundred yeares between Elias time, & Peters, and Iohns, who were with Christ in the mount, and there was a thousande yeares betwixt Moses time and theirs, and if there were but an age difference, yet howe coulde they be knowen at the first blush? and then if they being before vn-

known were so soone known in this but transfiguration, how much rather shal we knowe them in our glorification, with whō we were acquainted, of whose bones we were bones, of whose flesh we ar flesh, & of whose race we descēded, whose kindnes we loued, whose loue in all manner of godly familiaritie & tender friendship we enioyed.

For this, that Moses and Elias were discerned the text setteth down, howe they were discerned it setteth not downe. A simple aunswer is easiēst and truest as I take it. God who made the apparition to Peter and Iohn, gaue vnto Peter and Iohn the knowledge to discern who they were that appeared, whether he will giue them the like knowledge in the life to come because the scripture is silent, I dare not definitiue ly say or argue to or fro.

Farther it is reasoned: Adam in his innocencie straight way, notwithstanding he were asleepe, when Euē was taken out of his side, yet he knew, who Euē was: semblably, when this corruption shal put on incorruption, when sinnefulnes shal chāge for innocency, like to or else more perfitte then Adams in Paradise, when our know-
ledge

ledge in part shall be made perfit, and our charity intended to an higher degree and extēded to more in number, then we may, if know the things that we knewe not before, much more know the things, and recognize the persons we knew once.

I will not dispute against this opinion, much, for peradventure it may be true.

Farther it is reasoned, that if the damned spirite of the richman in hell, notwithstanding the great distance & chaos betwixt, could discerne Lazarus & Abraham in heaue, that the soules of the iust and perfit me shal much more see with a clearer eye the society of all, but especially certaine in the cytie of the Saints.

I will not answer this to be parabolical, & that euery part of a parable doth not euer proue euery matter, that it may be fitted vnto. For it may be that this very part thus vrged, is not of a thing altogether impossible.

But that which I shall shortly remember by occasion of the question moued, is most true, and much to be considered.

First it is true that death is a passage into a better life to all that beleue, a doore, & entrance into heauen, a redy meanes to be

with Christ, and not where Christ is only (for Christ according to his Godhead is excluded no place) but with Christ, and in Paradise are they, who die a corporall death, but yet liue vnto Christ. And then this being throughly considered it doth lenifie such natural passions as are incident to the sonnes of Adā, it maketh the bitter cup to haue a sweete tast, it breedeth a desire to be dissolued, and a longing to be at our long and last home. For the things here are nothing to the thinges there: yet are we hardly induced to leaue them, and herein they serue & loue vs most, and we them.

But let vs consider, when we die, we depart from the world, and therefore from worldly affections also we should depart, and betake our selues wholly to a better habitation, and vtterly to haue nothing to do, with the things that are done vnder the sunne after the dispositiō of our house and temporalities, as Esaie exhorted the king.

A wet eye and an affectionate minde doth neither discern aright, nor iudge vprightly in this case, and when we should be rauished with the loue of his face, to whom

whom we go, we looke backward, whether we shall see the faces of our old friends any more.

In the resurrection they neither marry nor are married, marriage is the neereſt coniunction amongſt men. But then the reſpects of mā & wife ſhalbe ſwalowed vp as it were a candle put out at the riſing of the Sunne. Therefore the affections toward father and mother, children and kinred, of conſanguinitie and blood of affinitie or amity which are leſſe, ſhal alſo ceaſe then. For they will either hinder ſomewhat, or doe much hurte in the quietnes of our paſſage.

I reade of one Rotholdus (of whome Sigibert doth write) a man of name, and a Duke, when he ſhoulde be baptiſed, he would knowe whether there were moe in heauen or in hell, and what acquaintance he had in either place, was not this a great folly?

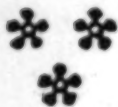
In the ſecond booke of Samuel Dauid maketh offer to an old aged man Barzelai, 2. Sam. 19. that elſwhen, had ſhewed him kindnes, & that now God had bleſſed Dauid, and had brought him to the kingdome, he woulde requite the old man, and offered him that

he should goe with him, & be in his court at Ierusalem. But Barzelay on the other side maketh a contrarie request vnto Dauid, that he may returne to Gilead, and dy in his own cuntry, and be buried in the graues of his auncestors, and as for anie pleasure that he could take in the kings palace, he said he was ouerspent and worne, his sense of tasting was gone, & so of hearing, the voyce of the singers and the court musicke did not affect the old man.

In the storie we see a contentation in the aged man, and also a loue to his cuntry whereby he preferred Gilead before Ierusalem. I do not altogeather discommend euery point in his affection. But, by application, if I may speake, there are ouer many Barzelaies now a dayes both in their liues, and in their deathes. They are so long time accustomed to the worse, that they disdaine the better, they cannot tast the truth, they will not heare the musicke of the charmer, charme he neuer so cunningly. They began in superstition, they haue long continued in error, and they will needes be buried in the idolatrie of their forefathers, and they will go whether they thinke they haue most acquaintance.

tance. But true religion goeth neither by the most, nor by those that seeme to be most neere a man commonly.

In our life, the worde is our direction, the spirit our guide. In our death we must, as we resigne our bodyly substance vnto godly vses, and our bodies for a time, into the bosome of the earth, so without more adoe, & without forecasting of doubts, or scruples, of curious, fancifull or affectionat questioning must we wholly yeeld vp our soules vnto God our father a safe keeper of them vnto the gloriouse resurrectiō in Christ Iesu, to whom with the holy spirite three persons, and one eueraliuing God be eueralasting praise, Amen.



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